

LETTER FROM DR. ALICE FISH

SEOUL, Korea, Jan. 1st, 1898.

Dear Father and Mother:

The first letter of the New Year shall be dated to you. On Dec. 18th I received the first word from home and now again on New Year's Day I am made very happy by more home letters. How thankful I am for the good news from my dear ones, that you are so well and your letters are so full of courage and peace. God is blessing us very richly. May our Father keep you safely and so near to Himself that the changing circumstances which come shall touch lightly. I do wish you might have as clear a picture of my new home and surroundings as is brought up to my mind when you speak of yours.

I am very, very happy here, and very comfortably settled. At first there was no stove in my bed-room so I had to live in Dr. Georgiana Whiting's sitting-

room, and only come in here when ready to tuck myself under blankets and comforters. It was so cold the water froze every night in the pitcher, and my little clock would not run even to keep warm! Three of the coldest nights I made up a cot in the warm sitting-room. I do not know how low the temperature went, but think it was not below zero. There were clear cold days when it never went above 30 degrees in my bed-room. Needless to say, I did not stay in there long. I enjoy the cold and have not once wished for summer, but this weather is very hard on these poor people. Both rice and fuel are very high and during the cold snap just before Christmas we were told over 200 in the City were frozen. When my stove came I found it about the only thing in the shipment which was disappointing. It was sent without a grate.

On Christmas Day we had a delightful party of missionaries down at the Girl's School. Miss Doty and Dr. Field were hostesses. Miss Ellen Strong, whose sister I saw in San Francisco, was there, also Miss Shields, the nurse who came out with Dr. Field and now is living with Miss Strong, Mr. and Mrs. Miller of our mission, also Miss Wambold, Dr. Whiting and myself. I expect to write so much about all these dear people that you will soon know them very well. Miss Doty—here eight years, was at home last year and returned. She has entire charge of the Girl's school, and is doing a splendid work. She is a beautiful character. Miss Doty was a good faithful friend, acting as my interpreter and helping me to get settled. You would love her dearly. My little organ is the greatest comfort. That, and not medicine, has been the first thing to let me into the hearts of some of these dear people. The women who come all enjoy it so much. I have played several times in the little native church over the hill, and now I have undertaken to teach the native woman who is the helper in the school, to play the hymns, so she can lead the little girls. She comes for half an hour every day and is delighted with the thought of learning. Dr. Georgiana Whiting and I dined on Christmas Day at the home of Dr. and Mrs. Vinton—and I received so many Christmas remembrances I felt as if I were in a circle of friends I had known a long time. At night last of all I opened the dear little present from my dear little mother. It was last and best and fullest of love.

Jan. 5th. New Year's Day was one of universal reception. The gentlemen preserve the old fashioned custom of calling on all the ladies.—I spent the day alone—writing, reading and resting. In the evening came the precious home mail with your last letter of Dec. 6th(!). That made me feel nearer home than before. How thankful I am for my precious home. * * * My language study is very slow. I have just begun with my third teacher, but he is so much better than the other two, that I feel I shall really make some progress

now if I work hard. It seems a hopeless task. * * * Oh, I am so glad to be here, so thankful to begin the New Year in this land. It seems to me when I can speak to the people, that no work could be more delightful or satisfying. I am learning for my first Korean hymn "Nothing but the Blood of Jesus," and shall next take "More Love to Thee."

Will you have the record of an ordinary day thus far? Rise at 7, and spend the time until 9 o'clock (after straightening my room) in Bible study and prayer—then attend prayers which Dr. Whiting conducts in Korean. From 10 to 12 study with my teacher. Go down to the school for dinner, and then I try to study from 2 to 4, but this is much interrupted. This week its place is taken by the afternoon meetings of the week of prayer which are being held in the foreign settlement 2½ miles away. These are very precious meetings to us,—the missionaries of all denominations come together, nearly 40 attending at times. What joy in the thought that there is a belt of united prayer round all this great globe. How greatly we must depend upon prayer, and what a blessing that He who holds the affairs of nations is a answer answering God. May He pray with blessings for poor down-trodden Korea. Our petition is, that whatever the steps of the nations, the Gospel message may have free course.

Your loving daughter.

Alice.

Letter From Dr. Alice Fish

SEOUL, Korea, Jan. 15th, 1898.

Another home mail came last evening to delight me. From our front window we can look across the city to the slope of the hill opposite where an extra flag is set flying whenever a mail arrives. Even after the flag is seen, we are sometimes disappointed, however, for the mail proves to be a local one from Japan or Shanghai. I feel very fortunate in having had word every two weeks. Seoul is a very beautiful place to me, for I never tire of looking at these grand and rugged mountains which surround us. The weather has been delightful most of the time since I came and I am told it is not at all unusual. The snowfalls nearly all come in the night and the days are bright, clear and cold. We have had some sunsets that rival even those of the Golden Gate. Day after day, as I walk the streets and mingle with the people I often wish it were possible to bring the scenes before the people at home—especially my friends and those who are interested in God's work here. The people are certainly very kindly in their relations with us. I have not as yet been treated at all rudely by a Korean. They have not the polite polish of the Japanese (so much of which often covers real unkindness), but seem to be really kindly in their feelings towards us. The *Christians* are most grateful, devoted and affectionate. Their lives are so barren it is a great joy to see how much Christianity brings to them of real heart joy, though outwardly it often means great persecution. Soon after I came I went over to Miss Strong's home (about twenty minutes walk from here) and she asked me to go and see an old woman in a neighboring house who they said was very sick. She led me through a gateway and through court yards into one of the tiny rooms of a small house with mud floor and walls and straw roof. There were two women and two children in a room

as large as a good size closet or store room, besides the poor old sick woman who was curled on the floor in a corner with a quilt wrapped round her. She was perhaps 65 years old, could scarcely breathe apparently and seemed too weak to cough (probably from lack of food). Yet she tried to sit up as I went to her and to appear brighter. It was decided we must if possible get her to the hospital, for she would certainly die if left there. So finally after sending word ahead to Dr. Avison, Miss Strong secured two coolies and a Korean chair in which to send her. This chair is a little frame work with floor and roof and the sides enclosed by curtains which is borne on long bamboo poles by two men. The occupant sits "tailor fashion" on a cushion, and can see out through a tiny window in the curtain on either side. In spite of the cold weather, we bundled the dear old woman into this chair with a bottle of hot water at her feet and sent her off to the Hospital. For several days Dr. Avison feared she was too old and weak to recover, but now she is much brighter and seems to be gaining. At first she refused to have anything said to her by those who went to her side, but the last few days she has been quite willing to listen to the story of the Jesus who died for her and is even beginning to respond a little. We can only pray that her poor dark heart may open to the light. The Master Himself has to teach us that there is "no difference" in His love, and He does it very clearly when He sends us to minister to such poor children of His. Several days ago some of the Christian women in the neighborhood came in to talk with Dr. Whiting—as they often do—and as I watched their bright happy faces there was a whole sermon in the difference between them and the women in the heathen homes. Some of them have very hard lives but Jesus gives them joy in the midst of their troubles because He is *all* they have and they rely wholly upon Him. I had a little conversation with one of them through Dr. Whiting as interpreter. The woman said among other things: "There is so much sorrow and trouble in this world,—we cannot understand what heaven is like where there will be no sorrow." I said, "Yes, but there is also very much joy in the world and yet the Bible tells us to depart and be with Christ is very far better than all the happiness and blessing we could possibly have in this life." "Oh yes," she said, "we cannot tell nor even think how much better it is. And I am so glad now that my little boy has gone there." Her son was 8 years old when he died, and a beautiful Christian.

The Occident

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THE SABBATH.

The Sabbath is one of the foundation stones of religion. Religion might exist without it, but not in stability and strength. Personal piety needs a time of communion with God, a sacred season in which man may lay aside his worldly work and care, and enter into the divine presence chamber. Social devotion requires not only a place but a day of holy convocation, a set time when men shall assemble themselves together for the worship of God. And if religion is to propagate itself and extend its saving benefits to mankind, it must have an opportunity to disseminate its truths, a time when it can get the ear of the world, a season when men may stop to listen to its glad tidings and meditate upon its heavenly teachings.

No wonder that the foes of Christianity direct their fiercest assaults against this citadel of the faith. Could infidelity destroy the Sabbath, it would cripple religion. Its opportunity to instruct and bless mankind would be to a great extent taken away. The world which already has six days of the week would have the whole seven. It would be hard for religion to stem a tide of worldliness that never ebbed, or to get the ear of a world whose din never ceased.

The Sabbath was made for man, and all mankind have an interest in it and should resist the secularizing influences that would destroy it. It was not made *by* man, though if it were it might still be a good thing, commending itself to us by its utility. But it is of God, God's gift to man, and its observance God's requirement on the part of man. It did not owe its origin or limit its obligation to the Mosaic dispensation, but was instituted at the creation of the world and survives throughout all time. It is no external rite of the ceremonial law, but lies in the very heart of the moral law. The fourth commandment is no more abrogated than the sixth, seventh or eighth. And, in fact, if this is broken, the others are likely to go with it. Sabbath desecration is the fruitful mother of crime of all sorts, Sabbaths spent in neglect of God's house are not usually free from other sins.

little cowboy practice of emptying your revolvers at the other fellow's feet, just to see him dance, may be amusing now and then; but this Spanish torpedo business of trying to blow out of the water a ship that carries a friendly flag is hardly the thing for religious papers to carry on. Jokes are pleasant, but the one Joab perpetrated on Amasa was a little too grim to be satisfactory all around. Do not write anything which will mar the goodly fellowship of the editorial fraternity when you come together at the Winona General Assembly. And above all do not print anything you will regret when you come to the General Assembly and the church of the Firstborn, where all good editors will no more drudge at the reporters' desk, but unto them will be given to sit on the platform with ex-moderators and secretaries of the boards and many distinguished ministers without charge.

P. S. The printer came in to say that the adverbial phrase "without charge" should be placed in closer proximity to the verb "will be given," which it is evidently intended to modify. Bother grammar, say we, the meaning is clear enough as it stands. *Stet!*

The Mining Fair which closed last week in this city recalls to mind the eloquent and touching sermon of a Nevada minister at the funeral of a man of that state who had been prominent as a mining broker and speculator, "Alas, my friends," exclaimed the divine, "how true is that saying of the poet, 'Death loves a mining shark!'"

The next lecture in the course under the Auspices of the Young Peoples Association of the Presbytery of San Francisco will be delivered by Rev. Dr. Minton, Thursday evening, March 17th, in Howard Presbyterian Church. Subject, "Comparative Religion."

We are indebted to the generosity of Rev. Thomas Fraser, D. D., for the portrait of Rev. Alexander Fairbairn, which adorns the first page of this issue.

Prof Italy on the North German
Dlo steamer Sachsen which
sailed from Naples July 16 1898

James August

on foot with their bundles on their backs. I think God must love to look down on such pilgrims. The class was divided into two sections, the primary section being taken through a course in Matthew and Mark, and the more advanced through Galatians and Hebrews.

Those of our number who have not yet taken the examinations are making language study the business of their lives, with, I hope, good success on the part of all. I do not think there can be a place where a knowledge of the language is better rewarded than here. An interest in the Gospel is springing up everywhere, and word reaches us almost daily of this or that hamlet more or less remote where idols have been cast out, and an attempt is being made to observe the Sabbath. So we rejoice, although often with fear and trembling, lest for lack of the instruction which they so much need, these poor, ignorant people may fall away, and their last state be worse than their first.

On Mr. Faird's return from one of his trips last fall, he brought back with him a big idol, made of wood covered over with gilt. He had had his home for a hundred and eighty years in a little temple up in the hills, but now his worshippers have all forsaken him, and turned his temple into a Christian church, and having no further use for him, they presented him to the missionary when he came along on his rounds. He is quite a good-looking old fellow as idols go, and very awe-inspiring to our little son, who gives the storeroom a wide berth, now that Buddha holds forth from the top shelf.

Mrs. Lee and I are compassing the work among the women as best we can.

having each a class on Sunday morning and Wednesday afternoon. These four classes are usually well attended, not by curiosity seekers, but ~~not~~ by earnest intelligent women, many of them able to read, and all anxious to be taught the way of life more perfectly. Sometimes the meetings are almost like revival services at home. A week ago last Sabbath after the class was over, the Christian women came bringing up one after another four women, who, they said, wanted to become Christians, and the Christian women immediately gathered around them, encouraging, exhorting, etc. One of these women, a feeble old creature, had walked ten miles to learn something of the doctrine. Do you wonder, if, on coming out from such a meeting, the little hills almost seemed to us happy vision, to be skipping like lambs?

These two classes apiece, with the oversight of a dayschool of little girls on Mrs. Lee's part, and a little scattering literary work on mine, is the most that we are able to accomplish beside the care of our little folks. We are contented to be stationary, since we must, but we are looking forward to the time when Miss Best will be able to itinerate among the village women.

Hoping that I have written the things that you will be interested in hearing,

*Yours affectionately,
L. M. Child*

January 5, 1898.

p. 24

KOREA.—The Trouble between Korea and Great Britain is caused by the dismissal of Mr. McLeavy Brown, an Englishman who has been in charge of the Korean customs for several years. Mr. Brown's administration of the customs has been so successful that during the first nineteen months he was in charge, the revenues of the Government increased \$2,000,000; the expenses of the Government were reduced \$3,000,000; \$1,000,000 of the debt owed to Japan was paid, and the entire debt was to be cancelled the first of this year. Early in November, a Russian, Mr. Alexieff, was appointed to succeed Mr. Brown. This arrangement was made in St. Petersburg by the Korean Minister to Russia and the Russian Government. The Korean Minister of Finance at Seoul, whose assistant Mr. Brown was, knew nothing of the appointment of Mr. Alexieff, and expressed himself entirely satisfied with Mr. Brown's administration. The Russian Government however, insisted that the appointment of Mr. Alexieff should be confirmed, and the Korean Government yielded. Mr. Brown appealed to his government, and the presence of the British fleet at Chemulpo is to uphold his right to serve out the remainder of his term of five years.—It is proposed, as a compromise, that Mr. Brown and Mr. Alexieff manage the customs jointly.

Feb 9, 1898 cover

The situation in China, and especially in Korea, is such as to cause some anxiety for the welfare of our mission work in these lands. War would surely have a temporary evil effect on our work in China, and Russian domination in Korea might seriously retard, if not destroy, our hopeful work in that land. Let there be prayer that the professed Christian nations, which have fleets in Chinese waters, may not enter on war, and that the result of the present complications may be the opening more fully of the doors for the entrance of the Gospel and Christ.

CHEERING words from Kansas come to us. One friend writes: "Miss Cogdal of Shanghai was with us and interested all in her work." Also, this note of praise: "We feel that interest in missions is deepening and widening in our presbytery, as three flourishing societies have been organized within a year."

MISS ANNA MELTON'S report of these past six months in our presbyteries is helpful and encouraging. She has had a busy, hardworking tour. We have not space for a full report. In one presbytery she made twenty-six addresses in nineteen days; in another twenty-three addresses in twenty-one days. Surely God will bless such earnest labor.

MISS FLEMING has finished her course in medicine in Chicago, and, while waiting to go to whatever field the Lord may call her, is taking a three months' special training in the Moody Institute, under care of our Board.

DURING the past few months we have had a feast of good things from returned missionaries—Rev. and Mrs. W. S. Nelson of Syria, Dr. Ewing of India, Mrs. Gifford from Korea, Miss McChaire and Miss Melton, whose stirring and helpful words we shall not soon forget.

WITH the closing year the time for renewal of our indispensable WOMAN'S WORK has come. Every subscriber should at once not only remit for next year's subscription but make diligent effort to secure at least one new subscriber. We cannot afford to do without it. Sample copies can be obtained at 1516 Locust street, St. Louis, Mo.

New literature: *Christian Endeavor Exercise*, suitable for any time, price 15 cts. per dozen; *A Service of Praise*, good for use in February praise meetings, 25 cts. per hundred; *A Forward Movement in Korea*, 5 cts. per copy. We issued a new catalogue in October which will be helpful to our auxiliaries. We are reprinting for the third time our popular leaflet, *Mrs. Stanton's Thank Offering*. With this issue we shall have printed over 14,000 copies for our own use, besides those printed for other Boards; price, 10 cts. per dozen, 55 cts. per 100; less than 100 copies, price by the dozen.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises of Chinese girls in the Home at 2 P.M. Visitors welcome.

THE semi-annual meeting of the Occidental Board was held Oct. 23 in Brooklyn Church, East Oakland. Our president, Mrs. P. D. Browne, being absent on a visit East, the meeting was presided over by Mrs. E. Y. Garrette. A very interesting and profitable programme was presented. The reports from the officers of the Board were full of encouragement. Discussion of the Chinese slavery question was opened by Mrs. I. M. Condit and followed by Directors of the Board, reviewing the work done from the beginning and telling many pathetic incidents.

DR. ALICE FISH was present and gave her farewell address. Her words were full of sweetness and strength as she told us she glor-

ied in being able to carry the message of the love of Christ to her sisters in Korea.

THE Occidental Board gave a reception at the Home, Oct. 21st, to Dr. Sheldon Jackson, Moderator of the General Assembly; Dr. W. C. Roberts, Secretary of the Home Mission Board; Mrs. Pierson, of the Woman's Home Mission Board, New York; Mrs. Walker, of Los Angeles, and Dr. Alice Fish. Addresses were made by the guests of honor and by pastors present, after which tea was served in Oriental fashion by the Chinese girls.

MISS CAMERON'S place as Associate Matron in the Home, until she has fully recovered her wonted health, will be filled by Miss Belle Garrette. She was initiated in the work of rescue almost as soon as she arrived in the Home. A Chinese girl came to the door and begged for admission, saying she wanted to leave her old life. Miss Garrette telephoned for two policemen and carriage, and, starting out to get the girl's clothes, they soon came to the house, where there was a great commotion upon discovery of the escape. Scores of Chinese men surrounded the place. The party, accompanied by the police, entered the house and procured the clothing and other articles, and returned to the Home unmolested, where this young girl seems very happy. The day before Mrs. Field rescued two other girls in a similar manner. May the "Home" prove to be the gateway to the Home above!

ON October 30, surrounded by a host of friends and ladies of the Board wishing her *bon voyage*, Dr. Alice Fish sailed for Korea. She had as companions two missionaries going to Soochow, China, Dr. Frances Cattell and Dr. Mary Ayer, her classmates in the medical college, Philadelphia. How glorious a vocation these three young physicians have—to heal the body and the sin-sick soul! Our prayers accompany them.

"Woman's Home Mission", Vol. XIII, Jan., 1898
p. 26

Pyeng Yang, Korea

April 6, 1898

Samuel A. Moffett

Mr. Dear Dr. Ellinwood:

Since my arrival a month or so ago I have wanted to write you, but I have been plunged into the midst of such a great work, the consideration of so many questions and so much responsibility that the days have been absolutely filled with duties demanding immediate attention.

1. I wish I could give you some idea of the great joy that has come to me over the reception given me by these Korean Christians and over their evident manifestation of a deep and real work of the Spirit of God in this whole region.

My heart has been touched as never before by the love and interest shown by the Christians. Some fifty or sixty of them went out the road to meet me as I came from Seoul on my bicycle. I rode into the first group of them 20 miles out the road where they had gone with some from the Choung Hoa Church. From there all the way in, I found them here and there along the road waiting for me and their great joy and the evident sincerity of their welcome was, I can assure you, most touchingly gratifying to me. What a contrast was this ovation to the reception accorded me eight years ago!

2. I have been made most grateful however by finding that almost all of those with whom I had labored and whom I had seen come under the influence of the gospel have stood firm and shown that their faith was in demonstration of the Spirit and in power, that they were not our converts but the Lord's and that the gospel itself had taken hold of them. Many have been added to their number during my absence and among them are some who had formerly been bitter opponents with whom I had repeatedly talked of the gospel and who now came to me with glad faces saying they wanted to take back all the abuse and insult offered me in days past. The progress made in the work is a perfect delight and the first night of my arrival as I stood before the audience of some 250 men and women gathered for a prayer meeting my thoughts went back to the time when but a little over five years ago I here baptized seven men, forming them into a little church.

The first Sabbath after my return I visited the four Sabbath Schools and the two church services, one for men and one for women and found between six and seven hundred people assembled for worship. When I spoke to the congregation of near 200 women my heart was full of gratitude and all I could say was "Kitpou!" "Kitpou!" "I am delighted!" "I am delighted!" Truly the Lord has blessed this work most marvelously. All this month I have had a constant run of visitors from near and far, expressing their joy over my return and the letters have been pouring in from all over the country, so that more and more I am learning of the power of the gospel and of its marvelous and wide spread influences.

It has not taken me long to get into the work again and as the direction of the church here with its pastoral oversight is the first work assigned to me I have given my first attention to it. The problems which confront us now are quite

4/06/98 - p.2 S.A.M.

different from those we met in the earlier stages of the work and I trust we shall have the same guidance and direction now as then in what seems to me one of the most important steps before us, viz., the gradual and judicious transference of the government and management of the native church to those Koreans whom we have been and are training to meet the responsibilities of leadership.

3. We have already taken in hand the question of providing a larger church building which is so urgently needed. Whether the Koreans will be able to build the church without assistance is yet to be seen, but acting upon the supposition that they are to do so we began on last Sabbath receiving subscriptions for that purpose. They are responding eagerly and liberally so that in one day the subscriptions received amounted to three hundred dollars.

Before leaving New York I spoke to you of my brother's offer to provide the funds for the church, but we think it best to hold this offer in abeyance until we have given the Koreans the opportunity to provide for all or as much of it as possible. I was much interested in Mr. Speer's remarks on this subject in his report, page 43, and very much wish I could have met him to discuss this and many other questions.

With over 600 Catechumens and 150 baptized members in this city church the task of providing sufficient instruction and spiritual oversight is not a light one. The presence of Mr. & Mrs. Baird, both of whom have the gift of teaching, is a great help in enabling us to provide for some of this but our great need is for well trained spiritually minded men to constitute a native board of Elders who can efficiently bear a part of this responsibility.

4. The country work has increased by leaps and bounds and wherever it has had close attention from the missionary or from well trained and well instructed native Christians it has been kept well in hand, but the growth has been so prodigious that the force of men available has been totally inadequate to supervise it carefully. I cannot but feel that we must provide for more training classes that the leaders may come into more intimate contact with us, get our spirit and ideas and be able to direct their own people into right channels.

As to whether we should have one strong central station or open one or two new stations I shall have clearer views and convictions after I have visited our country work and more clearly grasped the present situation and after we have more compactly organized our work. I am quite sure however that our present force will not be sufficient to meet the needs of the work one or two years from now unless we should meet with some unexpected hindrance to the advance of the work. I shall write you again on this subject.

5. I have been glad to find Mr. Lee's health as good as it is after the strain of the work through which he has been going, and I rejoice also in the way Mr. Whittemore has taken up the northern work. He is now there expecting to spend 3 months on the field. He has a faithful and able assistant in Mr. Yang and together they are seeing that work develop most promisingly although more slowly

than some other parts.

6. Next to the oversight of the Church here the station has thought that I could render greatest assistance by meeting Mr. Lee's request that we together visit the Whang Hai region in order to strengthen and direct that wonderful work, which because of its almost magical growth presents some rather different problems. We expect to leave next week to be gone nearly two months visiting more than fifty substations. I shall enjoy writing you after that trip.

7. There are two questions which have recently arisen concerning which I wish to write.

The Shantung Mission China has prepared a request that Dr. Fish be transferred to that Mission. In regard to this the Pyeng Yang station to which we all understood Dr. Fish was appointed is decidedly and unanimously of the opinion that she is needed here far more than in any other field. She wants to come here; she already has some knowledge of the language; it is evident that she will work well with us; and there is an opportunity for her here which certainly cannot be surpassed anywhere, even tho it may possibly be equalled. Why there was any uncertainty about her destination I know not, but I quite distinctly remember your telling me that she was to go direct to Pyeng Yang. I was therefore surprised to find her in Seoul with no notification from the Board that she was appointed with a view to work in Pyeng Yang. We sincerely hope that the Board will meet the need for a lady doctor in the Shantung Mission by an appointment from America and that the original appointment of Dr. Fish to Pyeng Yang will not be altered.

8. The other question is one which arises out of our plans for meeting the needs of our large country work. The demand for Scriptures, tracts & books of all kinds has become so great that the Press in Seoul is not only not able to meet that demand but we are practically shut out from use of the press for minor items such as pastoral letters & circulars, church blanks, Sunday School lesson sheets, etc., etc. This has raised in our minds the question of purchasing a small press so that we can more efficiently meet the demands of our country work for such letters, circulars, sheets, etc. We are using a mimeograph but with a small press the same amount of work would provide us with a thousand copies instead of a hundred as now. For the larger demands we have we are obliged to provide thousands of copies and the advantages we should gain in looking after, organizing and unifying our work would be so great that we are eager to secure a small outfit at once. We shall not ask the Board for an appropriation but can provide it from private funds. I do not understand that such an amateur outfit as we contemplate has anything to do with the section of the Board's Manual which deals with "Printing Press" anymore than our present use of the mimeograph has.

9. I am rejoiced to be at work again and am very deeply impressed with the

4/06/98 - p.4 S.A.M.

genuineness of the work here. I cannot but feel that it is due to the fact that from the very beginning nothing but the plain simple truths of the gospel have been urged upon these people and that these truths have been allowed to work out their own effects. Oh, how I wish it might be emphasized and re-emphasized the world over that the gospel alone is the power of God unto salvation and that the gospel alone can do and does for these people all that it has done and does for us. The introduction of other appeals based upon financial, educational or other advantages which draw the attention from the central truth of salvation from sin weakens the appeal and in so far as they enter into the lives of the people deprives them of spiritual power and strong faith.

I shall very much appreciate a letter from you giving me your advice and counsel concerning all the subjects treated in this letter. I trust that your health and strength may be preserved for many years and that I may have during my second term of service as pleasant and as helpful a correspondence with you as that during the first term.

With kindest regards,

Very sincerely yours,

Samuel A. Moffett

(Presbyterian Historical Society, Philadelphia, PCUSA Board of Foreign Missions,
Korea Correspondence, microfilm reel #179, Vol. 8, letter #83)

Pyeong Yang Station letter for January 1898 - 174 are

125 churches - 35 with 35 are self-suff. and self-suff. need

Messitt & Lee report 300 baptized & 986 need as catechumens in 2 trips (10 days) into W. H. S.

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Pyeong Yang, Korea,

June 29, 1898.

My dear Mr. Callimrod;

Having been appointed to write the Station letter for this month I have asked the Secretary for some statistics and herewith give them. The report for the last of the Chinese year (or to Jan. 21, '98) of the congregations under the care of Peong Yang Station is: 135 churches 35 of which are owned by the congregations, the remainder are houses of Christians or such places.

Collection (exclusive of local building funds), \$537.24 Silver; building fund (other than local) \$46.40. (Pyeong Yang building fund is over 300 Yuan).

Mr. Messitt and Messrs. report 300 baptized and 986 catechumens received during their 16 days trip into W. H. S.

Mr. Baird visited 8 places on the Hoanin circuit and baptized 29 and received 63 catechumens.

Mr. Williams has returned from a 6 weeks trip in North Peong Yang S. D. and

Receipts - report, having received 98 catechumens.

There were 22 women and 23 men baptized last Sunday in the city church, and Mr. Wiffell & Mr. Lee are still very busy examining candidates for baptism.

This, as you will see, shows that from Apr. 15th June there were 1147 catechumens received and 374 people baptized.

Messrs. Baieel, Wiffell and Lee have just closed a class for the instruction of teachers. The attendance from outside was about 15 and some 13 or 15 from ^{and} around the city.

Kim Chung Sabi (our former teacher) has been appointed an ^{pastor} un-ordained minister of the city church salary paid by the natives.

* Chang-dae-hyon

The site for the new church building has been selected on a hillside in the center of the city.

The attendance at the hospital during May was over 1600. ^{June 1095} The religious services are held as usual - special attention

being given by one of the deacons
of the church.

Han Duck (Miss. Bartelli's helper), returned
from Kang Ku (80 miles N. W. of here) and
reports no Christians there, but an elsewhere
great interest manifested.

Dr. Alice Fish, MD

Mr. Fish arrived several days ago and
we are all very much pleased with her. She
is the kind we want in Pyongyang.

Miss Best made a 19 days' visit into
Su Han and since her return home has
opened a girls' school in the woman's
building in the city.

The girls' school outside the city, of which
I have charge, is closed for the summer.

The house, which is being built for us,
will be ready for occupancy in about
two weeks.

With the kindest wishes and the hope
that you may remember us and our
work in your prayers,

(Mrs. J. Hunter)

Most Sincerely
Lula Riddle Wells.

Seoul, Korea. Aug 5th. 1898. E

Dear Dr Ellinwood;

Your letter of Feb. last should have been answered long ere this but, as you well know, I am a poor correspondent and then too with my hands full I have been on the sick list so that I had to leave off work for quite a while. I have just commenced work again and as a result of this lay off I find that the work has been piling up.

I will be glad to write the sketch that you desire and would be glad to know about how long you desire it to be. In this connection I would suggest that any sketch of Korean work by our mission will necessarily show up in a very marked way the Nevius system of self support and it seems to me that the Pan-Presbyterian Alliance in Autumn of 1899 & the grand Mission Conference to be held in New York in 1900 should be made the times for bringing this system & its results before the whole Missionary Body. In no field has it been tried as in Korea and having been tried here from the first the results are worth considering. One of the great difficulties in the carrying out of any such system is that you have other missions working right alongside of you who will not attempt to follow such a plan and as a result it to a certain extent nullifies your efforts in that direction.

2. RE MISSION PROPERTY:-

I feel that I ought to call your attention to one little matter in connection with the mission property in Chong Dong, that is the property near the Legations. You will remember that about a year ago the "Old Girl School" property was sold to His Majesty And a strip along the side of that on which Dr Vinton was living so as to give an outlet at the back. Dr Vinton(although the Mission did not

(2)

Dr. E.F.E.

agree with him) considered that this made his place untenable and at no cost to the mission secured a house in another part of the city to which he removed and thus left his house vacant. After his house was vacated, the station assigned it to Miss Wambold (who had been assigned work in the Chong Dong Church) & Dr Whiting whose main work is in the country occupies it with her. The house is therefore needed by the mission and if the mission were to sell it they would have to buy another house. The house is in a very poor condition and will have to be thoroughly overhauled or else a new house will have to be put up on the property a little back of the present house and the present house pulled down and such material used as is available. But now I hear that His Majesty is desirous of buying the property back of us which is this very property and its sale to His Majesty would practically make both my house and MR/ Miller's untenable as we would have all the drainage from their property. Then too it would hardly be worth the Mission's while to sell all these places and not only leave its missionaries without houses but force them to spend a lot of valuable time in the superintendence of work on new buildings. I do not suppose that the mission or Board would think of making the sale but I thought I would write this to you so that you would know how the matter stands. The property back of us is on higher ground that drains onto our place. You will remember too that at a good deal of expense to the Board as well as to me our house was specially fitted up with heater and water etc so as to make it fit for Mrs Underwood to live in with her tendency to Rheumatism and it would be a great pity

to make all this useless and then too I do not think that it would pay the Board to put Mr./Miller & me at the work of supreintendent builders after all the expense that they have been at to prepare us for our work. If such a thing should happen as the Board being desirous of selling I should like to have the refusal for I am right at my work where I am and if I move I will be further from it. I should be glad to be assured that the Board do, not intend to sell.

3 RE PRINCE:-

The return of the Prince was not at His fathers wish at all but from all that we can here he received a cable from some of the rebels who are in Japan who seem to think that now when the Russians have gone they will have a free hand to rebel again and that the Prince would be a valuable hand for them to hold. He is there now & I have no idea what he will do or what will happen I wish much for the good of this land that he could have been kept in America but this was not to be. From a political point of view everything ~~is~~ is getting worse & worse and I cannot see where it will end. It is a wonder to me that this people will stand so much. There will be a limit to their endurance and what the final result will be no one can foresee and it is simply our duty to spread a knowledge of THE TRUTH as fast and as wide as we can that a larger number shall be ready to stand on the side of the truth when the trial shall come.

I have received the statement of the Prince's accounts and as far as I can see they are all right. I shall send them to MR Brown.

+ RE MISSION MEETING:-

The annual meeting of the Mission will be held about the middle of Oct.

You will at that time here good reports from all parts of the field & in fact in Korea at this time the only thing that all looks bright is Mission work. It is a matter of great rejoicing to us all to see how well the work comes on and it is my firm belief that the only reason why we do not see like results in the south & east is that we have not put forth the effort there that we have in other places and I have seen that WHERE EVER WE HAVE PUT FORTH THE EFFORT LIKE RESULTS HAVE ALWAYS FOLLOWED. We should not for a moment think that the North & West are the only places where work can be done with much success. The whole of this land is ready for the Gospel and Oh that we were ready to give it to them.

I have received some letters that have bothered me not a little hinting at some unpleasant action in regard to me at the next Meeting. I cannot imagine to what it can refer and the letters simply were statements from friends that I had their sympathy & confidence. I cannot think what it can mean but must wait & see.

RE SPECIAL REQUEST:- As you will remember last year in the Fall of 1897 Dr. Avison & I were ordered to take a trip to Japan Etc for our health. I had been quite sick & it was not known whether I would get well but when the fever had gone it was deemed necessary for me to take a trip ; and the Mission as a mission at its annual meeting took it upon itself to "instruct" Dr. Avison to take his family for a sea trip. These were necessary and on our return it was found necessary to ask for a special appropriation which was done but as yet no word of any action by the Board has reached us although this

See. Sept. 21st 1898

(5)

Dr. F.F.E.

years appropriations have all come in and that was on last year.

The trip was a necessity and we will be much straightened if the Board does not grant the amount and this is especially so of Mr Avison with his large family.

(Mrs Underwood enjoyed much the privilege of seeing you and the friends at the Board rooms when she was in New York and arrived back here safely and was able to undertake some of her work as soon as she got back. Mr Moffat & Mr Moore are both back And we are expecting Mr Gifford before the annual meeting so that we will be better able to push things and to keep up with the work that we have in hand.

But I must be closing. Please tell me at what date you desire the sketch. With kindest regards from us both

YOURS SINCERELY

J. C. Underwood

LETTER FROM DR. ALICE FISH.

Seoul, Korea, April 16th, 1898.

Dear Father:—The package from home arrived night before last. I was like a child emptying its Christmas stocking as I sat on the floor and unpacked it. But I had to listen to all my own exclamations for there was no one up here to enjoy it with me. The beds have been ready for the seeds for some time, and now the seeds shall go to the beds! Perhaps the richest product for the first year will be experience—there is good soil for it I am sure. There is a small asparagus bed in the garden of several years' standing, and to-day Miss Doty and I gathered the first little bundle of tops. One has to live from a store room from which come things canned and things for stewing, in order to better appreciate fresh vegetables or fruits. We have not a thing to complain of surely, for we live very well. Sometimes it does seem to me I have no right to sit down to two good meals a day when so many poor people around us have one scant meal and go hungry till the next can be found, and some people in the city have really died of starvation. Rice is getting a trifle higher every few days. The Koreans who are with us on the place, and our teachers, too, are saying they have hard work to get along these days and feed their families. If these who are getting regular wages find difficulty in buying enough food, I often wonder how others all about us manage to live at all.

The Koreans are utterly improvident, living literally from hand to mouth; and that sometimes means from our hands to their mouths.

I do not mean by that, that there are many beggars nor that the missionaries give to them on every occasion. There are few street beggars because of the custom of the people of living upon each other. A destitute individual or family may be entirely supported for a time by relatives or friends who are in better circumstances and when times are brighter the one who has been helped is expected to do the same for others.

We try always to give some kind of work to those who come asking help; and often with the laborers and coolies part of the wages must be paid during the day so they can have a meal, and the remainder at the close of the day pays for the evening meal.

At that rate, you see, omitting a meal is about the only way of getting a trifle ahead. With wages at 14 cents a

day this means working all day on one meal of rice and having 7 cents at night. The Korean generally takes his evening meal and begins the new day with nothing.

I wonder who originated the system of two meals a day in Korea! It most certainly was here before Dr. Dewey's day!

There is much sickness now especially among the children. Tonics are needed in all the cases I have seen and usually I know only too well the tonic of nourishing food is the necessity. For several days I have been visiting the little three year old girl of the man who carries our wood and water down at the school. Five in the family live in a room not more than twelve feet square which has a little outer shed and a tiny yard. The little sick girl lay in dirty ragged clothes on the heated floor, but she was very patient and quiet and took so greedily some of the diluted condensed milk I had brought that it was pathetic.

I knew that what I wanted to do for her could not be done there and how I did want to lift her out of the dirt and bring her where she could be nursed well again. But Korean customs are specially sacred where sickness is concerned. The child must on no account be moved from that hot floor,—though its body is very dirty, it would surely die if any water were put on it,—and the parents must be quite progressive if they will allow you to give any foreign "yak" (medicine). The father of this little one is I believe a true Christian, and as the mother has been attending the little church here, I hoped she would be willing to trust us to do something for the child, and so she was willing I should go for a while and give a little "yak" but whether from the influence of neighbors or not, something caused a sudden change and I could do nothing more. I am afraid the little one is not alive to-night.

Hot needles can be run into a sick baby's body and a tender burn can be covered over with irritating charcoal by a native doctor; but a warm, soothing, cleansing bath would to their minds be courting death. They share with some of the Chinese the idea that we are differently constructed and therefore it does not injure us to bathe.

If we believed these people had to be civilized and change their customs and ideas before they would be ready to receive and accept the Lord Jesus Christ as a Saviour, surely we would feel we were working far below the surface and only laying small pebbles

in the foundation which not for many generations would bear the weight of the building of a Christian temple. But it works just the other way. And praise the Lord that it does. The love of the Lord Jesus Christ entering first is what displaces old customs and prejudices and makes a foundation for new teaching in every department.

We are just about over our siege of measles in the school, and all the little girls are out once more. They are such a happy little company. Out of school hours you may nearly always hear one and another of the gospel hymns ringing through the air.

April 18th. On these beautiful Spring mornings, "The world looks very beautiful" is the first song which comes into my mind. From our hill top the sunrise and sunset are often charming—and at night the stars are so brilliant they remind me of the nights in Colorado and the Sierras. During these days the hillsides and the fields about the city are rapidly growing green and the trees are beginning to leave and blossom. There are hundreds of sparrows that waken one early with their chirping about these quaint tile eaves, and great numbers of crows and magpies that are very noisy creatures. There is Spring in the air and it is surely a beautiful world. But here human nature as we see it, as it is thrust upon us on every side and we are crowded in by it, is such a blot on the beauties of God's creation, and we are so oppressed by the knowledge of what these poor people are, and of what they may and ought to be, that I think we often forget to see the beauties in nature and look only at the villainess of man.

When I was over at the hospital there was a woman brought in one morning by her husband and literally "dumped" on the floor of one of the rooms. Before I could reach there the man had gone, leaving us no trace. The woman was certainly a most pitiable creature. She had a few ragged clothes on and was rolled in an old quilt. Clothes and body were filthy and alive with vermin. She could find strength enough only to roll her head from side to side, but I think it was simply from starvation. We could learn nothing from her for her mind was almost gone. She said she had had nothing to eat for six months. It was not my place to take her in because it was evident we could do nothing to save her, and the people are so superstitious that for the good of the hospital it is best to avoid as many deaths as possible, but there was nothing else to be done for the present except care for her in the hope her husband would return. A tiny room was heated for her and small doses of stimulants and nourishment were begun. That afternoon I remained with her for awhile to see if anything else could be done. The poor woman's face was greatly deformed, the nose had been entirely eaten away by disease leaving merely a hole surrounded by a great scar. The upper lip was drawn up, nearly all the teeth

gone and gums shrunken. As I looked at her I could not help saying, "Is it possible this is a human being and that there is a soul here, which has once had all the possibilities of a soul?"

That is a dark figure in the picture we see. But there are so many, oh, such bright ones. Women with bright, shining, happy faces, rejoicing in Christ Jesus no matter what their circumstances, and men who are fervent in prayer and earnest in preaching Christ to their people. Your daughter,
Alice.

THE SUNDAY SCHOOL.

In the March number of the *Ladies' Home Journal* was an article upon the Sunday school, supposed to have been written by Mr. Edward W. Bok, the principal editor, which, owing to the large circulation of that paper, was undoubtedly widely read. Extracts from it were published in many other papers, and I think *THE OCCIDENT* gave space to a short extract.

In the article Mr. Bok charges directly that the Sunday schools of to day are in a "state of mouldering decay;" that "attendance is on the decrease," and that "their strength is on the wane." He also alleges that the superintendents of many Sunday schools are not fitted nor adapted for the place; that they are frequently men who have failed in business, and claims that there is little wonder that young people are not attracted to the Sunday school and that they do not stay in it.

The article, while having many things in it that are readable, is on the whole decidedly depreciatory, and I believe that any one who reads it carefully will conclude that in so far as it attempts to criticize, it is unfair and unjust, and that Mr. Bok is not well informed upon the facts.

Quite a number of the religious papers have replied to the article vigorously, and the misfortune is that these various articles in reply cannot have as extended a circulation and reading as Mr. Bok's article. Several of these papers give statistics to show that, so far as attendance is concerned, Mr. Bok is entirely wrong. One of these papers gives the following, which it claims is official and reliable, showing the increase in schools, teachers and attendance in this country and the British American provinces since the year 1875.

In 1875 there were 74,272 schools, 788,805 teachers and 6,062,064 scholars. In 1896 there were 142,089 schools, 1,476,369 teachers and 11,556,806 scholars. This shows that the percentage of increase is a little ahead of the increase in population for the same time.

It would seem as though Mr. Bok must have about the same ideas about Sunday schools as some people have about missions and missionary work. You will occasionally encounter a person who has given the matter no examination at all, who boldly asserts that missionary work is making no progress and that it costs a dollar to send every dollar contributed to missionary work to its destination. Those acquainted with the facts know that there is no truth in either of these assertions.

It may be frankly admitted that there are not as many people, either young or old, in the Sunday school as there ought to be and it is undoubtedly true that all people who attend church, as well as those who do not, would be greatly benefited in the Sunday school. Many not now there could do good work as teachers and all could be greatly benefited as teachers or pupils.

With the international lesson feature, the considerable number of papers published exclusively in the interest of the Sunday school, the space devoted to the lessons in all of our religious and in many of our secular papers, the numerous conventions held at which the inspiration of prominent leaders may be felt and transmitted, I believe that the Sunday school is stronger to-day than it ever was and that much better work is being done in it to-day than ever before.

I do not believe it is true, either, that there are comparatively fewer young people in the Sunday school now than formerly. Certainly the spectacle of what the young people have been doing for the past twenty-five years in Young Men's and Young Women's Christian Associations, and for the past 10 or 15 years in the Endeavor Societies, Epworth Leagues, King's Daughters and other similar organizations, is grand and hopeful. Their work all tends in the direction of the church and Sunday school.

Taking all these different lines of effort, their wide diffusion over the globe, and the uniformity of study into account, I feel confident that there has never been a time in the history of the world, when so many young people were engaged in labor directly allied with the church and when the tendencies for joining the church were so strong as to-day.

Mr. Bok does eulogize the work of women as teachers, and urges that they are the only ones adapted to teach in the Sunday school successfully. No one will differ with him about the great work women are doing in that direction and their fitness for it. While admitting all this, though, it is at the same

time proper to assert that there are a great many men who are good teachers and who are doing grand work in the Sunday school as such.

No invidious distinctions should be made at all, but all should have their just and full credit. It is a cause for great thankfulness that there are so many women and men who are doing such good work.

Now, as to the charge that so many superintendents are not a success and that some of them are men who have failed in business. In the article referred to Mr. Bok says that he intends to write another article in the near future giving an account of a model school. That, whether actual or fanciful, may, very probably will be, very interesting and profitable and do a great deal of good. It is always well to have the best ideals before us.

Sunday school work, though, like all other kinds of work, must be done with such material as is at hand. If a school were to wait until it could secure the services of the best talent for a superintendent, it might not do anything at all, not even make a start. That will not do. We must keep at work, get the best material we can, men and women, aid them all we can, assist them about getting the best material to study with, send them to the schools, conventions and meetings where the best workers assemble, and trust the results with God.

We cannot expect that all of our workers will be ten talent persons. There is room for the five and the one talent man and woman, and God expects them all to work. We cannot judge accurately as to how much good each one will do. God alone can and we must trust all to him. We should never forget that the bulk of the work done in this world is performed by commonplace people. The race horse does little towards raising the crops. The sturdy, clumsy, awkward, homely horse pulls the plow. The leader can direct, control and inspire. The rank and file must do the work pointed out to them, and they are doing it grandly and well.

So it is in the Sunday school. There is room for all. Nor does it necessarily follow that because a man may have failed in business he will not be a good superintendent. Many a man has failed in business, profited by his experience and afterwards made a grand success. A man who has failed in business may not be adapted to leadership it is true, but many active, wide-awake men fail. Some who possess many elements of successful leadership.

Again, if a school does happen to be unfortunate in a superintendent, he does not continue to act as such forever. He can be superseded, and will be after a time. The school does not stop, it goes on, forever, let us hope. Let us not then be discouraged by any such articles as this of Mr. Bok. Rather let us be inspired constantly to make greater effort in each school, to establish more schools, and to feed the lambs with the pure milk of God's Word. So shall the church be kept alive, re-invigorated and strengthened.
Felix.

AFTER SIX MONTHS IN KOREA. April 9, 1898

MISS MATTIE D. INGOLD, M. D.

"Zion stands by hills surrounded;" and in this respect, but alas, I fear in no other, does Chunju resemble that city of which we sing. It lies in the valley, as Korean towns and villages always do, while the beautiful mountains, covered with grass and a scrubby pine growth, lift their heads heavenward from every side; and these silent witnesses of their Creator's skill seem to beckon the people below to look up to the God to whom they owe their existence, and to strive for a higher and a better life.

But all unknown to them is the God of love from whom comes every good and perfect gift; and with that inborn belief in the existence of a higher power than man, they imagine these hills and dales to be the abode of spirits. These they worship and fear, and often do we hear them as they are engaged in this worship. Ancestral worship is also engaged in, and it is, perhaps, the most universal of any of their beliefs. It is performed at the graves, many of which have a stone slab at the foot for that purpose; or it takes place before the ancestral tablets in their houses. Often a party will go out to the graves and mourn in their peculiar way, and often we hear them at night.

Food is placed on the stone slabs for the spirits to eat, and the fact that it is not eaten does not seem to weaken their belief that it is necessary for them. God grant that the hearts of these people may be prepared to receive the message of salvation that we have come to bring, and that instead of groping in their blindness, and worshipping they know not what, they may come to a saving knowledge of the truth as it is revealed in Christ Jesus.

My first six months in Korea have been very busy, and consequently, happy ones. Busy with the study of the language, and in seeing and trying to talk with the women who come to see us in crowds in good weather. Sometimes I visit with Miss Tate in their homes. Would you like to go with us in imagination and see a little of the home life of these people?

In the first place you must remember that we are not on visiting terms with the upper four hundred, or *Yang ban* class, and not with many families in the middle class even. It is into the homes of the poor and lowly that the Gospel is first finding its way, at least among the women, for those of the higher classes lead such secluded lives that they seldom visit us.

If you are going you had better wear overshoes, unless you want to take your shoes off at every house. They think we are very dirty people because we wear our shoes in the house; so if we have rubbers to leave outside, they will think the others are house shoes, and thus we will save our reputation somewhat. Their straw or wooden shoes are easily slipped off, and they leave them on the steps whenever they enter the house.

We will go down the hill, at the foot of which lies the city, and one of the first houses we see is where lives one of our Christian women. She is very glad to see us, for her husband does not allow her to visit us often, or to go to church services, and her mother-in-law watches her to see that she does not disobey him. Her life is one of many hardships and trials, and she is not a stranger to blows and unkind treatment; but despite it all she seems always bright and cheerful, and finds peace and happiness in her Christian life, such as the world cannot give and cannot take away.

In her sweet, quiet way she daily witnesses for Christ, and we trust that through her life and influence her husband and mother-in-law may see and seek the better way. Her sweet little eighteen-month-old daughter plays around on the floor and with us, and is not at all afraid of us. The mother-in-law is quite friendly, and she often comes to church: from what motives we do not know.

After Miss Tate has spoken such words of help and comfort as she can, we go on to another house. All these houses are surrounded by a fence of brush or straw, through which you cannot see, or perhaps a mud wall. In front of the entrance, on the inner side, is placed a screen of straw or bamboo, and this notifies the men that within are the women's quarters and they must not enter, and it also prevents passers-by from seeing in. There is a small yard in which is a shallow well, surrounded by a lot of flat stones on which are placed their earthen vessels of various kinds used in preparing their rice, etc. They draw water by letting down a wooden bowl or half a gourd, fastened to a straw rope, which they pull up with their hands. The wells are entirely uncovered, and the top almost on a level with the ground, and I do not see why the little children do not fall into them; I am sure the American children would avail themselves of such a fine opportunity, and the Koreans do sometimes.

The house is a mud structure with a straw thatch roof, and in front is a narrow porch on which you will probably see the small tables used to hold their food while they eat. Unless the house is a new structure the walls will be black from the smoke which the brush fires make. Over the furnace is placed the *soit* in which the rice is cooked, and probably you will see the brass bowls out of which it is eaten, in this little outside room with the ground floor, where they build the fires that heat the house, and do their cooking.

You must always be careful on entering these houses to stoop pretty low, else you may injure the door frame, which is seldom over five feet high, and more than often considerably lower than this. In many of the houses you cannot stand erect except in the highest places. The rooms are usually eight feet square, but sometimes they are eight by twelve, which is quite large and objectionable from their standpoint, because harder to keep warm.

In the small rooms with the doors tightly closed and several people inside, a little fire will keep the floor warm, and from lack of ventilation the air is indescribable. You will be very glad if you can sit near the door and get a breath of fresh air when the door is opened, as it soon will be; for when the neighbors find out that the foreigners are there, they will come to see the strange creatures, and perhaps leave the door open so that those who cannot get in may see from without.

In a typical room you will see in one corner a wooden post set on a broad base, on which is placed a bowl to catch the drippings from a bowl above, containing oil and a wick, which gives their dim light at night. In every house you see two chests with brass hinges and locks, and these are part of the bridal outfit which every prospective groom gives to his intended bride after the arrangements have been made by the parents of both parties. On a straw rope stretched along the wall, or on a bamboo pole, hang the quilts on which the family sleep at night, and any extra clothing they may have outside the chests. A flat, smooth ironing stone about two feet long and six or eight inches square may be seen, with the smooth round ironing sticks lying beside it. A couple of bamboo poles may be fastened across one side of the room, forming a kind of shelf, on which are placed various things, and almost always you see a number of gourds of various sizes, cut in half and prepared for use, hanging on the wall.

You may see a jar containing water and beans which are being sprouted, and when the tender shoot grows an inch or two high, they are cooked. This is about all you will see unless you observe the dirt and black cobwebs on the walls and other places; but of these things it is just as well not to take cognizance.

At the house we are to visit now, lives a woman and her daughter, and we find the latter in the yard hanging up some freshly-washed clothes on a straw rope. The old lady sits on the floor combing her hair, and she gets up and invites us to enter, which we do, and take our seats on the floor beside her, and watch her complete the process of combing her hair with a wooden comb. After she has gotten it smooth, she oils it until it shines, and then, dividing it in the back into two equal portions, she twists or plaits these, crossing them behind, brings them around her head, and ties them on top in a loose knot. All the women I have seen here wear their hair in this way, and it does not look very neat, and is continually slipping down.

The daughter soon comes in, and the neighbors have found out that we are there, and they come, too. In front of us sits a wife who was deserted by her husband for the woman by our side. As we are not very familiar with the language, we will let the others do the talking, while we assume the attitude of interested listeners, and see how much of the conversation we can understand. We may make a remark or two occasionally, just to show that we are interested, and after we repeat it several times, and still they don't understand, Miss Tate will tell them of what we are trying to say. Then we will say it over after the natives, and think we have gotten the correct pronunciation, but it is very doubtful if the Koreans will think so the next time we say it. Miss Tate will tell them something of the Gospel story, but it is so new and strange to them that it is hard for them to understand, and some mock; some say, "We will hear thee again of this matter;" and there are a few, we trust, that believe.

About the middle of March, Miss Tate, her helper and I took an itinerating trip to a village about twenty miles from here. There is one Christian family there, and with them we stayed for a week, in a room eight by eight feet, in which we cooked, ate, slept, received visitors and preached. I did not take a very active part in the last named.

There is no way of getting an insight into Korean life and character like living with them for awhile, and it is a good way to learn the language. The women of the village and other villages near by came to see us all during the day, and usually some at night. Miss Tate and her helper would preach to them, and I would give the children picture cards with Bible verses written on the back, for them to take home for their fathers to read for them.

Very few of the women can read. Some Christian women of a neighboring village, who had lately moved down from Seoul, invited us to come to their house, which we did. Our arrival there was announced by the furious barking of all the dogs in the village, who looked like they wanted to devour us, but were always careful to maintain an attitude best adapted to a hasty retreat if we pretended we were going to challenge them for a fight. We were welcomed by our friends, and soon the neighbors, who had been invited to come and hear us, came in, and the room was filled to overflowing. One woman was called to go home, and she told the messenger to say that she was away at some other house, washing clothes. We told her she must not tell what was not true, whereupon the most of them laughed quite heartily. That is a new doctrine to the Koreans.

After our week's stay, we regretfully took our leave, wishing that we had planned to stay longer; but it was real nice to get home again and to have a chair to sit on after a week's futile effort to be comfortable on a hard Korean floor.

CHUNJU, KOREA, April 9, 1898.

12 1898



□/

Miss Emma H. Paige.

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7

1414 Yale Place

Minneapolis.

Minnesota.

U. S. A.

Chandarry, Iowa.

Apr. 24th '98.

My dear Cousin Emma,

Your letter of Mar 15th came just a few days ago. Yes I think I have received every one of your messages, so precious to me for they have come very frequently - far more so than I deserved when I have been silent so long. One reason is that every time I turned to my paper to write to you, I either had so little time it seemed useless to begin, or a business letter was before me which must have attention. I am so sorry, dear, we have been so long without a letter. Every one of yours has rebuked

me for my neglect. I would resolve to write all that I do so long to tell you, and in trying to find the time for the long letter I wish to send none would be written. — How the time has gone so rapidly, I hardly know. | During December I was getting settled, receiving freight, and becoming acquainted generally. Then came the holiday season, which the missionaries very rightfully take as a time of being more together than they can be at other times and of learning of each other's work. In January Dr Field and I took up some work at the Royal Korean Hospital in Dr Arison's absence. The greater part of February I spent in bed at Dr Arison's with remittent fever, and took a little piece off the first of March in getting strong again. During March Dr Field was away on a trip to P'yung Yang leaving Miss Doty alone in the Girls' School of thirty one pupils. There was an epidemic of measles among the Koreans at the time, and I found my spare time all occupied with eleven cases in the school and quite a little practice in the neighborhood. And now April has almost slipped away. During the last two weeks I have found not a little work

in going through all my boxes
and preparing all my worldly
possessions to pass through the
summer rainy season. From
what I hear it seems as if al-
most everything is likely to suffer
from mould, moths, rust &c. Per-
haps it is not so bad as it
seems. Of course language study
is to be kept ahead of every
thing else. The hours from ten
to twelve every day are kept
exclusively for that and when-
ever possible I try to study
also from two to four in the
afternoon. Sometimes even ^{when}
not interrupted, I find two

hours a day is about all I can do of constant study with my teacher. Often the learning of the language seems quite a hopeless task, but we new-comers are told we must have nothing to say about that till the first three years of drudgery are past.

And now, dear, I realize it is just the barest outline of the past few months that I have given you. The inner life ^{and} the details are what you want to know and what I long to talk over with you. What can I tell you of all that might be told? First, - I am very happy here. - difficulties are

not necessarily discouragements. My heavenly Father's hand was so evident in sending me here and His daily keeping power is so precious, there is no room for anything but peace concerning His plan for me and its carrying out.

The stations and definite work of the new comers in this Mission will probably be decided at our annual meeting in Sept. or Oct. Only a little while ago I learned that the N.Y. Board intended I should go directly to Pyeng Yang and spend this year there, expecting that to be my permanent field, - but they did not tell me so, and I am rather glad I did not know it, for Seoul seems to be the best place to gain an idea of all the departments of the work both north and south of here, and if I should eventually be sent to Pyeng Yang I shall be glad of this first year in the Capital. Mr Lee came to see me for a few minutes while I was sick at the hospital and he was making a flying trip to Seoul. I had such a cordial invitation to visit them when Dr Field and Miss Shields went north but was not strong enough just then. Probably I shall go during the summer

to stay for a time with Mrs Baird in P'yung Yang and return for the annual meeting.

The Tung Chow station, or rather the Shantung Mission, China sent requests to the Korean Mission and the N. Y. Board that I should be transferred there for the sake of their medical work, believing that evangelistic workers are more needed here than physicians. From last week's letter from N. Y. I think it is decided I shall remain here. I could go cheerfully if were clearly right, but am very glad to stay here. I dearly love this land and people.

Apr. 25th 98.

last Saturday I came down here to Chandarry a little village three miles outside the City gates and about six miles from Yeu-mote-Kob, the district of Seoul where I have been living. A Mr Ko who is a Christian lets me rent a tiny room in his house and here I am going to stay for a while to be out among the people where I cannot hear a word of English and can hear Korean from morning till night. Saturday evening the women crowded into my room and we sang hymns for about half an hour, one of the Christian women afterward leading in prayer. Sabbath morning we

went over the hills half a mile to the little church attended by the Christians of the neighboring villages and presided over by a native pastor who comes out from the City each Sabbath. There were thirty women and twenty babies in our side of the little room — there is a curtain, you know, between the men and the women. I have been impressed every since I came with the prominent place the Korean Christians give to prayer. It bears a large part in their services. And at an time when a difficulty arises or a special gift is desired from the Lord, those of the simplest and strongest faith at once say "Let us pray about it."

It is good to be in this Christian household. Not an angry word have I heard since I came. The wife seems to be a very earnest Christian and a lovely character. She has gone about in the neighboring villages so that many women are "Jesus believers" because of her words. Yesterday afternoon as I was walking along a narrow path through the fields I stopped to speak a word of greeting to a woman gathering greens, and could understand just enough as he replied to know that she said, "Lady you and I are sisters, are we not? For God in heaven is your Father and mine." They call us "Poo-sen" or "Pu-in" (the latter is a better spelling I think) which is a high term about corresponding to our word lady.

I am a "wee-won bu-ine" or
lady doctor lady. Monday morning
after seeing me at the service
there were quite a number of women,
young and old, who crowded in
to tell me of their ailments. I had
to say "Medicine is lacking here,
and merely to look at your trou-
ble is useless. You will have to go
to the Hospital in the City." There
was a Christian man sitting on the
ground in the little courtyard, at
the time, weaving straw thatching,
and as the women turned away
from my room, he attracted their
attention and kept it for about
twenty minutes while he preached
Christ to them. It was joy to watch
his face and theirs while I sent
up prayer that they might receive
the word of truth in their hearts.

This man and Mr Ko's wife make me think of Paul preaching while making tents and of his admonition "Preach the word; be instant in season, out of season."

Apr 26th.

Will you pay me a visit this bright Spring morning and see my surroundings? I am sitting out on the "maru" or portion of raised flooring partially surrounding the courtyard. A gateway leads to another courtyard and the apartments occupied by the family. My room, 8x12 ft. opens from the "maru." The walls are mud covered inside and out with heavy ^{brown} Korean paper; there is a good substantial tile roof, and within, the ceiling and floor are of heavy oiled paper. I have a folding cot and straw mattress, a

telescope basket for clothing, a box of provisions, ^{and}
- tiny oil stove. With these necessities and Korean
socks and my Bible, I am quite comfortable and
happy. A boy brings me water and is my means
of communication with the City. My teacher comes
down every morning.

Cousin Emma I would not have had you chide
yourself once that I did not know of Mrs Stryker
in Nagasaki. Every experience that has come has
been good for me. I am afraid entirely too much
as been made at home of the Russian steamer trip.
It was not exactly pleasant, but was far from
real hardship or danger.

My teacher has come and my boy is going to the City, so rather than keep you waiting longer I ~~shall~~ say Good bye. I am glad for what you wrote of Dr Campbell as I have heard no word from any other source. Do not fear you have hurt me. The sore spots have all been healed. I wish I could answer all your dear letters and write all I would. It makes me glad to know of how the Lord is using you to give messages to others. Some time He will let you see how full has been the message of your life. I do wonder if it will be possible for you to be with Father and Mother this summer. It would be so much to them

Give warmest love to Uncle James
Aunt Carrie and my cousin
And for you dear Cousin a
heart full of love and the
prayer your deepest longing
may be "satisfied with Jesus
every day."

Lovingly yours
 J. M. Ahic Fish.

Seoul, Korea.

I hope this slight envelope will
bear the wear of the journey -
it is all I have out here.

been in California for some time. We hope the announcement of vacancies will not be received as an invitation to come out and take up the work by eastern brethren. There are workers sufficient already on the field who will be glad to have the work and are able for it. Moreover, some of these are providentially required to remain here by reason of the health of certain members of their families.

The opening exercises of Occidental College were interesting. Prof. H. P. Wilber's inaugural address was finely wrought out and ornately delivered. The reception of the address was enthusiastic. He was followed by a most wise, timely and suggestive address by our venerable Dr. J. J. Marks. Dr. Marks speaks with the enthusiasm of a youth, when his soul is stirred as it was on that day. His presence, as well as his words, is always welcome, and he is one real old man who is not tedious and repetitious. He reminds us of the beloved disciple, John, in his old age. His words are benedictions. The College has a strong faculty which is doing excellent work.

The Rev. J. M. Newell has returned from his vacation, and is at work with plans and specifications and money-raising, to remodel and modernize the plant in which the church which he serves does its work. The work has grown finely at his hands. The territory that surrounds his church has now eight other churches in it, that were not there when he took up the work. It speaks well for faithfulness to be able to add that in everything that goes to make up a church, as far as human vision goes, the Bethesda church and pastor are *facile princeps*.

The Hollenbeck Home for Aged People is not a denominational institution though its founder, Mrs. Elizabeth Hollenbeck, is a good sound Presbyterian, and the visible manager in its affairs, the Rev. D. W. Hanna, is one of our highly esteemed ministers. The institution is filled with people the youngest of whom is sixty-three and the oldest over ninety. Almost all the denominations are represented, and from frequent visits I can assure the readers of the OCCIDENT it is a happy family. Religious services are held every Sunday afternoon in the home, supplied by various city pastors; and it is seldom the privilege of anyone to preach to a more interested and re-

The Rev. John R. Jones is home from his vacation, and at work once more.

Mr. and Mrs. C. E. Walker have recently moved to Los Angeles. Each has been prominent in the work of the church at large elsewhere, though it happens Mrs. Walker has become better known in California churches, through her efficient and consecrated work in the Woman's Home Mission department.

Elijah Oxymel.

Letter From Dr. Alice Fish.

Dear Friends of Benicia Presbytery: 11-4-1897

There is very much of encouragement that comes to us in the Lord's work here in Korea, and we want to share all the blessings with you, as well as have you bear the responsibility with us. For the work is all one, and is first our Master's to direct, then ours to perform by His enabling. Since I came to Korea I realize more than ever before the oneness of Christian work over all the world, when I see how we turn toward our fellow-workers in the home land; how we value every link that binds us to you; and how we reach out after your prayers, your sympathy, yes, and *your growth in grace*, for we know that spiritual quickening *there* means blessings *here*, and that as the prayer of faith prevails *there*, more abundant answers shall be *ours here*. Our God reigneth! The treasure house of our King is overflowing. We have tasted of its riches, and He is longing to give more and more. Is he waiting to be inquired of by any of us? Do not cease to pray that the power of God's word and of the Holy Spirit may be very great here in Korea. I know you are praying for me, and not only has the knowledge been a source of help, but I feel that in graciously caring for and blessing me, my Heavenly Father is answering the prayers of those whom He led to make it possible for me to come here.

My time for the first year is, as you know, given almost wholly to language study. One often wishes there were no such barrier as the language standing in the way. But one of our missionaries has said that it is a good thing we are not able at once to go out among the people and talk to them. For the Koreans' habits of life and of thought are so different from ours, that we need to learn not only their language but their customs and methods of thinking and of reasoning, in order to present the truth of Christ in the best way to them.

A few weeks ago I was called to see a boy about fourteen years old who was very ill with pneumonia—even then almost beyond all help. He was an earnest little Christian, and his parents were adherents of the church. We did what we could, but every hour the little fellow grew steadily worse. Only a little while before he passed away, he begged his mother to wash his face and hands very clean, so he would be ready when Jesus should come for him. He

said he would soon be in his heavenly Father's house, and seemed not only ready but glad to go. But the parents were not willing to give up their boy, and in their grief turned away from their heavenly Father. The child had been the strong link between them and God's people. He taught them hymns, read the Scriptures to them, and was teaching them to read for themselves. The relatives said: "Now you had better give up this 'Jesus doctrine,' two children have died since you began listening to those people, and the other two will die if you do not stop. You must sacrifice to the spirits to save the rest of your family." And the father, while not taking the lead in the heathen rites, did not oppose what was done. But the Lord Jesus had a tender hold on these parents, and did not long permit them to stray. The second Sabbath after the boy's death the father rose in church, confessed that he had been rebellious against God, had had a very wicked mind, and had permitted heathen rites to be performed in his house. But now he was truly penitent, and, with his wife, begged for baptism. Both have since been baptized, and are eager for some one to teach them to read God's word.

Two weeks ago I came down to this little village of Chantari, about three miles outside the city gates, where by being all alone with the people for a time I hope to accomplish more with the language. There are several Christian families in the neighborhood, and the women of these households form the nucleus of a little company that gathers in my room every evening for prayers. After several hymns I read a few verses from John's Gospel, and one of the women explains the verses and leads in prayer. Just over the hill is a small church building where, on Sabbaths and Wednesday evenings, about forty men and women gather from the villages near by, and are led by a native pastor.

Yesterday, while I was studying with my teacher, a very rough-looking woodman came into the courtyard; he listened a moment, and when he found I was reading from the New Testament his face showed the greatest interest, and he would now and then exclaim: "Oh, that is good! yes, that is so!" with great earnestness. No one needed to tell me the Word of Life had entered that man's heart, for the love of Christ was shining in his face, and his whole being responded to God's Word. I could not help thinking, "How little one would expect such a glowing spirit out among Korean hills; yet the Shepherd sought and found this sheep—and *He* knows every one of His own, however hidden from man." My teacher explained that this woodman said: "A few years ago I used to gamble, and drink a great deal of 'syoul' (Korean wine), but when I knew Jesus, He took this wicked mind away from me so I hated these things. At one time I was caught and beaten for being a Christian, but I said to the men who bound me, 'It does not matter what you do—

you may hurt my body, but you cannot injure my soul.'"

A young man from a neighboring village told me to-day how a few years ago he heard of Dr. Underwood's school, began attending, and there first heard of Jesus. Taking home a New Testament one day, his father was so angry that he beat him severely each day for five days, and threatened to kill him if he returned to the school. He said: "Though my body was sore, my heart kept saying, 'I want to go to school and to church,' and I did go as soon as I could. Now I know that beating was just what Jesus told about, and said would come to some of his followers. My mother is now a Christian, and my father is better than last year, for he lets us live in the house, although he does not yet believe in Jesus. Please pray for him every day." He turned away singing "He Leadeth Me, Oh Blessed Thought," and I lifted my heart in thanksgiving that the Lord had given him strength when only a boy to bear persecution for His name's sake.

The country here is specially beautiful just now. Back from the Han river stretch rice and barley fields and softly rolling, pine-covered hills, dotted with villages. The grass is thick with wild flowers, the pink azalea and sweet-flowering trees are in full bloom, and one says "Surely Korea is a fair land." But here just by the roadside I could show you an immense heap of loose stones which nearly obstructs all passage. And to me as I look at it the sun seems suddenly less bright and nature less beautiful, for I know that every stone in the great pile means a prayer offered to the spirits in the trees, and the bits of bright-colored cloth and paper tied to the bushes represent earnest petitions from hearts that do not know to whom they pray but are afraid not to pray at all. The simple, childlike faith of the Korean Christians is beautiful to see. But the many, many darkened souls all about us are a great burden, to be daily brought to the feet of the dear Savior who died for them.

And now, dear friends, may the words and the spirit of Eph. iii: 14-21 be our prayer for each other; and may our service be acceptable to the King because wrought by His Holy Spirit through us. Yours, In His Name,

M. Alice Fish.

Seoul, Korea.

Muffett

DR. MCGIFFERT'S
"APOSTOLIC AGE."

BY
HERRICK JOHNSON, D.D.

*Library of the
University of Michigan*

Dr. McGIFFERT'S "APOSTOLIC AGE."

by *Herbert Johnson D.D.*

[REPRINTED FROM "THE EVANGELIST," MAY 5, 1898.]

This book has already had wide attention and severe criticism. Sweeping condemnation has been passed upon it. Here are some of the arraignmentments of the book "It is impossible to see how he (the author) can make good his claims to evangelicalism;" "The most radical and destructive work yet written in this country;" "If Dr. McGiffert is right, the only proper thing to do is to revise the confession off the face of the earth;" "He leaves the actual resurrection of Christ in doubt." This is enough to show that if the critics are right, Dr. McGiffert has parted company with every essential doctrine of our evangelical faith.

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teaching the things charged, he is dishonest. But he is a trusted and beloved colleague in a Faculty of godly men, who would sooner think of challenging their own integrity than his. If he is teaching these subversive doctrines with which he is charged, without knowing that they are a challenge of everything fundamental to evangelical faith, he is culpably and criminally incompetent. But not the wildest critic would charge him with the intellectual imbecility involved in supposedly holding evangelical beliefs while positively rejecting them.

I have read this "History of Christianity in the Apostolic Age," with some care. Some parts of it I have read again and again.

Clearly he has put some things in a way to cause great solicitude and positive pain. I think he owes it to the Church of Christ and to the cause of truth, if indeed he has been widely and seriously misapprehended, to quiet the prevalent grave apprehension, by correcting the false impression. Surely he does not wish even to seem to have wounded Christ in the house of his friends.

That on many points he has been unjustly criticised—and on some strangely and cruelly misunderstood, I do most thoroughly believe. The purpose of this article is not to cover the whole field of discussion. There are points of textual and literary criticism involved, about which equally expert and learned scholars may

differ. Questions of authorship and sources, the "we" passages of the Acts, whether there are four Corinthian Epistles or two, whether the last chapter of Romans was not really "a letter addressed to the Ephesian Church"—upon these, and similar points in controversy, both in higher and lower criticism, I here pass no judgment. Some questions raised in this field, may have a vital relation to evangelical truth. I would not belittle their significance. They will be settled by competent scholarship. And I have no doubt whatever, that when these points are adjusted, we shall still believe the Scriptures to be the Word of God, the only infallible rule of faith and practice. Dr. McGiffert does not hesitate to declare this to be his present belief. What errors of statement there are, he holds, "do not affect the great purpose of redemption for which divine revelation was given." And I understand his view of inspiration to be that it gave to the writers of Scripture such a knowledge of the mind and will of God that they could speak that mind and will with authority and infallibly. Certainly this is not the complete view of inspiration laid down by the General Assembly in the Briggs case—for that view sent us for sure foundation to an absolutely inerrant "original manuscript," which the Church has never seen, and never will see. The most of us will probably prefer to believe that, as many supposed and seemingly inexplicable discrepancies

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ancies have disappeared before the light of advancing research, so the remaining discrepancies would vanish, if we were in possession of all the facts. Meanwhile, the man who can take the Bible we now have, and honestly say, "I believe these Scriptures to be the Word of God, the only infallible rule of faith and practice," is not likely to be bent on destroying the foundations.

Let it be distinctly understood that there are many points made by Dr. McGiffert upon which I would differ with him *in toto*. They do not seem to me warranted by what the author terms "our sources." He carries the Son of God's, voluntarily humbling himself, in his incarnation, to an extent of surrender of attributes hardly in keeping with such Scripture as we have bearing on this confessedly mysterious doctrine of Kenosis. His view of election is distinctly lower than the historic Confessional view (p. 44). His view of inspiration, as already indicated, is not the inerrant "original manuscript" view. He makes, here and there, acknowledgment of error in the writers of the New Testament (pp. 33, 47, 52, note); and certainly tends to destroy the ordinary Christian confidence in the Word of God, by leaving these mistakes without an explanation; while he nowhere states with clearness what he finds taught in the Apostolic writings concerning the inspiration of the Scriptures. A very serious omission.

But what we are deeply concerned to know, and what the entire Church of Christ is concerned to know, is this: Whether Dr. McGiffert, in his recent book, sweeps the whole circle of Apostolic thought, and finds no one of all the great evangelical doctrines! It has been so charged. Indeed, it is declared that the Christ he finds in the Apostolic Age is essentially another Christ from the one believed in, adored and worshipped by the Christian Church? If this be so, then, indeed, is the hook revolutionary. Dr. Orr well says, "This is to us the central and crucial point in the judgment to be formed of the hook before us—the estimate it gives of Jesus. Here we come to foundations. Everything in our conception of Christianity depends upon what we suppose Jesus Himself to be" (Presbyterian and Reformed Review, p. 198).

This is true. What, then, is the view of Christ given us in the Apostolic Age? As represented by Dr. Orr, it is certainly a low view, and altogether inadequate. But this view I believe would be utterly repudiated by the author. And my belief is based upon what I have found in the book itself.

Before supporting this belief by quotation, let two things be premised.

First, that the hook is to be taken in its entirety. The evidence must be all in. It is manifestly unfair to take some preliminary statements or single chapters, and out of these con-

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struct the picture of Christ drawn by the author. The total coloring is what we want, not an isolated study. What he finds in the entire New Testament Scriptures about Christ; not what he finds in a detached section—not even in the Synoptic Gospels. Jesus said in that last pathetic talk with His disciples just before His crucifixion: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he shall guide you into all truth." We must make room for the Apostolic writings, in our estimate of Jesus. So we must make room for what Dr. McGiffert finds in these same writings, in completing his picture of our Lord.

The second thing to be premised is that in any true historic picture of Christ, we must take account of what is involved in Dr. Orr's own representation of "the Jesus of the Gospels," viz: Christ's "growing into the consciousness of His unique relation to God, and His vocation to be the world's Saviour" (Presb. Review 201). We are here in the midst of a great mystery—one person with two natures.

The beloved and sainted Dr. Howard Crosby distinctly held the modern doctrine of Kenosis. Christ certainly said, "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. xxiv. 36). He prayed that the cup might pass from Him, yet He knew it was not to pass. He

had come expressly to drink it. Distinguish as we may between the two natures, the *person* that prayed was the *person* that knew the prayer would not be answered. Confessedly we are not to dogmatize in the presence of this great mystery. And in any picture of Christ we must leave room for his "growing into the consciousness of His unique relation to God, and His vocation to be the world's Saviour."

The question, for which we now ask an answer, is not, What does Dr. McGiffert think of Christ? but the question is, What is the Christ he finds in the New Testament? And manifestly, on this point we want quotation, not assertion.

Here is the picture, as given us in the Apostolic Age:

Christ's temptation in the wilderness "must have been a real temptation," under "the repeated taunt of the devil, "if thou be the Son of God." " And it was connected "with His own Messiahship" (p. 18) Jesus "believed Himself to be the Christ" (p. 28). He "connects eternal life with belief in Himself" (p. 29). He declares "whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels" (p. 29). He "stepped into the place which had for so long been waiting to be filled, and became the centre of the accumulated hopes and expectations of

struct the picture of Christ drawn by the author. The total coloring is what we want, not an isolated study. What he finds in the entire New Testament Scriptures about Christ; not what he finds in a detached section—not even in the Synoptic Gospels. Jesus said in that last pathetic talk with His disciples just before His crucifixion: "I have yet many things to say unto you, but ye cannot bear them now. However, when he, the Spirit of truth is come, he shall guide you into all truth." We must make room for the Apostolic writings, in our estimate of Jesus. So we must make room for what Dr. McGiffert finds in these same writings, in completing his picture of our Lord.

The second thing to be premised is that in any true historic picture of Christ, we must take account of what is involved in Dr. Orr's own representation of "the Jesus of the Gospels," viz: Christ's "growing into the consciousness of His unique relation to God, and His vocation to be the world's Saviour" (Preb. Review 201). We are here in the midst of a great mystery—a person with two natures.

The beloved and sainted Dr. Howard Crosby dietically held the modern doctrine of Kenosis. Christ certainly said, "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. xxiv. 36). He prayed that the cup might pass from Him, yet He knew it was not to pass. He

had come expressly to drink it. Distinguish as we may between the two natures, the *person* that prayed was the *person* that knew the prayer would not be answered. Confessedly we are not to dogmatize in the presence of this great mystery. And in any picture of Christ we must leave room for his "growing into the consciousness of His unique relation to God, and His vocation to be the world's Saviour."

The question, for which we now ask an answer, is not, What does Dr. McGiffert think of Christ? but the question is, What is the Christ he finds in the New Testament? And manifestly, on this point we want quotation, not assertion.

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centuries" (p. 32). He took unto Himself "power to forgive sins," and He was in "constant exercise of authority over demons," and He "avowed lordship over the Sabbath" (p. 43). "Nor were they (the disciples) prepared for His bodily resurrection, and for His re-appearance in the same form which He had borne before His execution" (p. 36). But "the appearances of the risen Lord were of such a character as to convince His followers of their absolute reality" (p. 37). "He re-appeared, only to leave them again and ascend to heaven" (p. 41). The author also speaks of Christ's "heavenly existence," of "His continued presence with His disciples after His death," of "His guidance of them through the Holy Spirit," and of "His exercise of judgment at His final advent upon the clouds of glory" (ps. 43-4).

All the above are in the early pages of Dr. McGiffert's book. And these are the very points cited, viz: Christ's fulfillment of Messianic prophecy, His claim of power to forgive sin, His authority over demons, His lordship over the Sabbath, His resurrection, ascension, heavenly existence, yet continued presence with His disciples on earth, and His judgment in the last great day—I say, these are the very points cited in every standard work of theology to prove the divinity of Jesus, and that He was God manifest in the flesh.

But we are by no means done with the author's

findings of Christ's divinity in the New Testament. In giving us "the Christianity of Paul," (p. 127) the author asks, Why had Jesus the Messiah "come down from heaven, assumed human flesh, suffered and died, and returned to the place from whence He came?" "There can be no doubt," he answers, "that the risen Jesus appeared to him (Paul), not merely as one who should usher in the promised kingdom, but also, and especially, as one who should break the bondage of death and give His people life." Who can do this but God? It is in the teaching of Paul the author finds a "controlling emphasis" put upon "the divineness of Christ's nature." "Not Jesus the Messiah, but Jesus Christ, the divine Saviour was thenceforth increasingly, as time passed, the object of Christian faith and worship" (p. 150).

Still further; in considering the Epistle to the Hebrews, Dr. McGiffert says, "The references to the pre-existence and to the divine character of the Son, in the beginning of the Epistle, were due solely to the writer's desire to emphasize the superlative worth and dignity of the new covenant of which Christ was the Mediator" (p. 477).

Last of all, we turn to the prologue of John's Gospel, and ask what the author finds here? And lo, we learn he finds what all the Christian world has found, "John's belief that Christ had come from heaven, and that He had returned

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thither to be again with Him from whom He came forth, rested ultimately upon the impression of His oneness with God." "He wrote his Gospel not in order to prove that the Logos had come down to earth, but in order to prove that Jesus is the Christ, the Son of God!" (p. 492).

But it is not only the deity of Christ that has such clear recognition in the book under review. Every other evangelical doctrine takes its place in this "History of Christianity in the Apostolic Age."

Dr. McGiffert always and everywhere recognizes the personality of the Holy Spirit, and never refers to Him as an influence or an energy. He speaks of the Spirit of Christ and the Spirit of God and the divine Spirit as one and the same Spirit, (p. 132); just as Dr. Hodge does in his commentary on Romans viii. 9. Paul and Barnabas undertook a journey "in conformity with a command of the Holy Spirit" (p. 137). "Pentecost was a day of power—a day on which the Spirit of God manifested Himself through the disciples as a power for the conversion of others" (p. 50).

He is charged with "leaving the actual resurrection of Christ in doubt." But does he? He constantly refers to Christ's resurrection as an unchallengeable fact. He speaks of it as "marking a crisis in the thought of His disciples" (p. 43). "His re-appearance revived all their old hopes" (p. 41). He refers to the first

Corinthian Epistle as "constituting a source of the first rank," and he says Paul's "account of the resurrection" in the fifteenth chapter is "of indisputable trustworthiness" (p. 38, note). And he quotes Paul as pointing out "the firm historic basis upon which the belief in Christ's resurrection is founded;" as reminding the Corinthian Christians that "if Christ is not raised they are still in their sins;" and as making "the fact of Christ's resurrection absolutely fundamental" (p. 309). Surely this was a resurrection that left the Aramaean's tomb empty on Easter morning. Dr. McGiffert does insist that it was "a spiritual body" that rose from the dead, but so does Paul. Nothing but a dead body "was buried" in that sepulchre. A body must come forth from that sepulchre, to constitute a resurrection. But what kind of a body? Not the old "natural body" of flesh and blood, subject to death and dissolution. But the new "spiritual body," freed from every element of decay, with death and dissolution forever impossible. This is Paul's teaching. And Dr. McGiffert simply seeks to reproduce the Apostle's thought. He never allows himself to speak of Christ's resurrection body as a spiritual body. That is a contradiction. That would be a spirit clothed with spirit. But a "spiritual body" is another term—a Scriptural term—opposed to a natural body, not to a material body.

Other great fundamental doctrines also find

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full recognition. "Christ's redemptive work" is represented "as the offering of a sacrifice; and the result which is accomplished by it as the reconciliation of man and God" (p. 145, note). "The Saviour's death" makes him "a Redeemer from sin" (p. 150). "Every one needs salvation." "No one is righteous or can be righteous of himself; and therefore no one can escape the judgment of God." "No one can become righteous in God's sight by keeping a law" (p. 330). "God has revealed in Jesus Christ a righteousness of His own." "This righteousness can be secured only by faith." (p. 330.) "Faith is the human condition of the inception and continuance of the Christian life." "Faith is then the indispensable, and at the same time the all-sufficient condition of salvation." (p. 141). And as to the Lord's Supper, the author is no less complete in his exhibition of its deep spiritual meaning. Through Paul, "(the witness of indisputable trust worthiness," let us remember), he sets forth the Supper both "as a memorial feast, in which the death of the Lord, the great central fact in the Pauline theology, was commemorated," and "as a communion feast, in partaking of which believers become united not simply with each other, but also with Christ, whose body and blood are symbolized in the bread and wine" (p. 539).

Now in view of all this, and much more that might be quoted, can it be possible—Christian

Brethren, jealous for Christ and His Gospel—can it be possible that Dr. McGiffert has parted company with every essential doctrine of our evangelical faith! Is it "impossible to see how he can make good his claim to evangelicalism!" What will we do with these repeated, abundant, clear and emphatic recognitions of the great truths that constitute the very heart of our Gospel of salvation for lost men? Settle the critical questions as we may—and I have no doubt the competent critics in higher and lower criticism will settle many of them as Dr. McGiffert does not—is the sweeping arraignment warranted by the facts!

It may be said that I misunderstand Dr. McGiffert, misinterpret his belief, misrepresent his position. Well, that has occurred to me as a possibility. So, after reading some parts of his book over and over again, and still reaching the conclusion that on all the great evangelical doctrines of our Church, he was true to the historic belief of Christendom, and accepted without doubt or question the Deity of Christ, and of the Holy Spirit, the Trinity, the Resurrection of Jesus Christ from the dead, His ascension to heaven and kindred doctrines, I did what I would have another do to me in like circumstances, I wrote to him my belief, based upon his book, of his full acceptance of the evangelical faith, and asked him if he could consistently confirm my conclusion. I am not at liberty to

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make public his letter in reply, but he distinctly authorized me to say that he neither denies nor questions any of these doctrines, and that he is a thorough-going evangelical believer, standing squarely on the platform of the inspiration of the Scriptures, "and the Deity both of Christ and of the Holy Spirit, and accepting unquestioningly the Saviour's resurrection and ascension."

When I made this inquiry of Dr. McGiffert, I had no purpose to write this article. His reply was written with no hint or suggestion whatever from me, that I was intending a review of his book. But it has seemed to me due to the truth, to Christian brotherhood, to peace in our beloved Zion, and to the spirit of Christ, that such convictions as I have formed should be given utterance, in the hope and prayer that they may help stay rash judgment, and let a wider public see that we are not allowing one to remain in our Presbyterian fold who has swept clean away from fidelity to almost every vital evangelical truth. My sole contention is, that however much the writer of "The Apostolic Age," may have exposed himself to severe and merited criticism, he is not open to the charge of having tossed to the winds the fundamental doctrines of the Gospel of the Son of God.

of green.

I enjoyed this climb more than any of the others tonight do not feel as tired as many times before when I have not gone so far.

A letter from Dr Fish it seems to me would not be out of place here.

Pyeong Yang, June 21/98

After reaching here I put off writing for a while to have more news to give you now there is so much the question is how to tell it.

We left Chumampo about 9 o'clock Monday evening on the Kyung Chae, at six Tuesday evening arrived at Chumampo in a regular and orderly manner as the Kyung Chae should do. In the cabin there were 2 Korean women, 7 French priests, 6 Japanese, Mr Baird, Mr Bunker & myself. We followed the shore closely and had some pretty bits of scenery.

I finished the 4th chap. of John & Mr Baird quizzed me on some of the forms and part of the time we took twice in reading aloud parts of Chinese Characteristics.

My "yo" cover filled with straw made a fine bed; but I woke during the first night to find the great lump which I dreamed was a coil of earth in the straw was only the inverted wash basin under the mattress.

I wonder if the pet tiger cut was a pair of the Kyung Chae when Dr Field came up. That animal & Mr Busker's dog together made great fun for us.

At Chinmampo we had to wait over night for the red tape of the

Custom House then till 2 PM. We waited for the tide so we landed and made an exploration of the "settlement," selecting our lots from those staked off for the sale.

There are some very substantial Korean houses going up just outside the port limits. Coming on up the river we reached the landing place between 6 & 7 PM. But the delay in transferring to a sampan was just enough so the tide had turned before we reached the city. There were the alternatives of returning to the boat, staying all night in the sampan or landing & walking to the city. We chose the latter as we were only 10 li away & arrived here at 11 PM during the

boatmen to come up with the freight
on the morning tide.

Where shall I begin to tell you all
that has happened since I came &
how care I express my happiness at
being here.

On Thurs. Mrs Baird gave a
birthday dinner from Mrs Baird, inviting
Mr Bunker and the bachelor of the station.
Friday, Miss Best and I were invited
to Mrs Wells to dinner. Saturday
evening all the gentlemen came up
here to call. As they entered the
company and we saw them go to the
fence corner each take a good sized
board and write his name upon it
to bring up. By the time they
reached the front door Miss Best
and I had the wood box from the

kitchen ready as a card receiver.
Sabbath of course was the best
day of all. We went to the women's
Sabbath school in the morning and
to their service in the afternoon using
the little organ for both. Mr Moffett
led the foreign service in the afternoon
& gave us a most helpful sermon
from the text "In that He Himself hath
suffered being tempted He ~~has~~ ^{is} able
also to succor them that are tempted."
Mr Moffett does not seem well to me.
He is over working or is burdened by some-
thing in particular. All the missionaries
were present at the Sabbath service
we numbered eighteen.

Monday we had the station meeting.
We have already taken one beautiful
walk through a short one; this P.M.

we, Methodists and all, are going on a picnic to Kejah's grave and the point. Miss Best has organized a little school in connection with the women's church with an enrollment of 14 and spends part of each morning with them.

I go down the first thing in the morning to give them half an hour's singing lesson, then I study with Miss Best's teacher till noon and she takes him in the P. M. The site for the new church has been selected and the Koreans are greatly pleased with it.

A training class for teachers opened yesterday in which Mr Baird, Mr Woffett & Mr Lee each have a course. The house is progressing finely. The tiling on Mr Noble's house is completed also.

Dr Hall has opened her dispensary. The country is beautiful. Do come up Miss Doty. There is a warm welcome waiting you. Everybody has asked me when you were coming when I spoke of kaku floors to be laid, all with one voice said "She ought to put that work in the hands of some trusted Korean".

I hope you will accept the decision of Pyung Yang station.

John Baird dived up to me yesterday & informed me that God made that thing (mole) on my forehead, so it was all right it should be there. He readily permits himself to take plants things away from brother but stands up as his champion when he imagines any one else is going to abuse him. He is truly full of affection.

Last week Mr Lee, Mr Whittemore
& Dr Wells visited a remarkable cave
about seventy li from here and
very subterranean in their descrip-
tion of it. They went straight down
in one place about 30 or 40 feet by a
rope ladder & in one of the caverns
found the body of a man which
crumbled on being touched. There
were a couple of brass dishes beside
the skeleton & when they broke in
pieces when handled. Mr Baird asked
Mr Lee if he knew anything about
the man. "Oh yes, he even knew
his name; - it was $\frac{0-1}{17} \frac{17}{17} \frac{17}{17}$
(one gone dead)" Just show me
the man who can get ahead of
Mr Lee.

Well, I found my furniture from

Japan safe and sound in the Customs
at Chemulpo. Mrs Jones remarked
she had a good sized house with
not much furniture so she has
willingly taken it for the present.
Dr Fried may ask you to finish up
this expensive business for me
by getting a check on a Yokohama
bank & forwarding it to Macleod Street.
I shall be glad to have it over.

Do not be surprised if no mail
comes for me for I left directions to
have it forwarded from Chemulpo
with Mr Baird's for the next 6 weeks.
On the other hand I suppose I
need not be surprised if it all
goes to you as before. It is ever so
good to be up here & I am very glad
I came. Give my love to all the dear friends
with very much for your two selves
Yours most lovingly
Alice Fish

Transcribed from the diaries of Dr. Eva Field [Peters]
who was in the wedding of Dr. Alice Fish to Samuel Austin Moffatt in 1899

Mr. Chelles
3 Aug 98

24

Pyeong Yang, Korea,
June 29, 1898.

My dear Mr. Callumwood,

Having been appointed to write the station letter for this month I have asked the Secretary for some statistics and herewith give them. The report for the last of the Chinese year (or to Jan. 21, '98) of the congregations under the care of Pyong Yang Station is: 125 churches 357 of which are owned by the congregations, the remainder are houses of Christians or such places.

2
Collections (exclusive of local building funds), \$537.24 Silver; building fund (other than local) \$46.40. (Pyong Yang building fund, is over 300 yens).

Mr. Moffett and Mr. de Ruyter 300 baptized and 986 catechumens received during their ^{two} 46 days trip into Kiang Hai Do.

Mr. Baird visited 8 places on the Western Circuit and baptized 29 and received 63 catechumens.

Mr. H. Williams has returned from a 6 weeks trip in North Pyong Yang Do and

Heifin - report, having received 98 catechumens.

There were 22 women and 23 men baptized last Sunday in the city church, and M. Hoffell & M. Lee are still very busy examining candidates for baptism.

Thus, as you will see, & know that from Apr. to June there were 1147 catechumens received and 374 people baptized.

Messrs. Baiel, Hoffell and Lee have just closed a class for the instruction of teachers - the attendance from outside was about 15 and some 18 or 15 from around the city.

Kim Chung Sabi (our former teacher) has been appointed an un-ordained ^{pastor} minister of the city church - salary paid by the natives.

The site for the new church building has been selected on a hillside in the center of the city.

The attendance at the hospital during May was over 1600. ^{June 1896} The religious services are held as usual - special attention

being given by one of the deacons
of the church.

Han Suk Chon (Mr. Moppell's helper) returned
from Kang Ka (300 miles N. W. of here) and
reports no Christians there, but an elsewhere
great interest manifested.

Mr. Park arrived several days ago and
we are all very much pleased with her. She
is the kind we want in Pyongyang.

Miss Best made a 19 days' visit into
Su Han and since her return home has
opened a girls' school in the woman's
building in the city.

The girls' school outside the city, of which
I have charge, is closed for the summer.
The house, which is being built for us,
will be ready for occupancy in about
two weeks.

With the kindest wishes and the hope
that you may remember us and our
work in your prayers,

(Mrs. J. Hunter)

Most Sincerely
Lula Riddle Wells.

CONTINUED ENCOURAGEMENT IN
NORTHERN KOREA.

J. HUNTER WELLS, M.D.

The missionary work here in Pyeng Yang, Korea, which, on account of its simplicity of spirit and success, has attracted so much attention, continues on in the same way, though with added interest and instruction. The features of self-help, self-support, large dispensary and hospital attendance, almost daily organization of places of worship, with the natural conclusion of converts that it is their duty to go and tell their neighbors when they have learned of the Way, the Truth and the Life, increase constantly and make us happy, though with it comes concern as how best to administer to the growing spiritual needs. Where there were but four or five meeting places for Christians two and a half years ago, there are now over a hundred such places, and where there were less than a hundred professing Christians there are now over three thousand. But few days pass in which we do not hear of new meeting places or little churches started, in places never visited by a missionary. Last week seven such places were reported from one district. It has been impossible, so far, to respond to all these Macedonian calls. We are not asking for more missionaries, for when those assigned all come here and are adequately provided for in salary and teachers, which was not done last year because of the "cut," we can take care, fairly well, of the large work given into our hands. A few material needs in the way of houses are necessary, though, for with four families, two single ladies and two single men assigned—though all these are not here yet—we have only two fairly good houses, one shack changed from a Korean house, and four small rooms owned privately. The glorious work we are engaged in makes us neglect necessary health precautions, so while we are taken up body and soul with the spiritual work before us, do not let it be said that the Presbyterian Church cannot adequately provide shelter and material comforts such as will preserve

p 24

July, 1898 "The Church at Home & Abroad"

(written copy)

our health for this great work in the midst of which we are engaged.

We could send most interesting reports of work, for each of the thousands of conversions are important not only to the one concerned, but to the angels in heaven who rejoice over one sinner brought to repentance. Many of the large numbers who have come out from darkness, not having had much instruction, see as yet through a glass darkly. They frequently take the gospel literally, and one late instance of a well-to-do woman who built a little church, and gave largely of her means in other respects, and who is a sincere believer, is *now* looking for a *tenfold* return from her gifts to the Lord! We have had many instances of what they thought was demon-possession, which they tried to cure by prayer. None of the cases, however, have stood the test of investigation as to their being genuine demon-possession as of old, though some of the reported cures and "casting out" we didn't understand. One of the most marked cases turned out simple hysterics, while another was a simple malingerer. They often report dreams and visions; one

marked instance being when they reported as having seen a star at midday when one of the little churches was "dedicated" by them--in their own way. And so we could go on. The happiest reports though are like one that came to us lately, when one of these small churches provides the means for a home missionary who shall be appointed by the missionary. The natives have been made to realize that the Korean Church is their Church, that the conversion of their neighbors is their business, that if money is necessary, theirs is available. The work here has come to such a happy pass that the duty of the missionary has become that of a bishop. We have true apostolic pictures in the many different phases of our work.

The little hospital and dispensary, costing about four hundred dollars a year and treating twenty thousand patients in two and a half years, being my particular care, calls for mention in this letter. As in those converted, each case is a particular one to many concerned, so reports of particular cases are impossible. The last ones to hand are easiest in memory; though hundreds of others of the past are more interesting.

[July,

In coming from church last Sunday I was asked to see a boy so blind he couldn't see to walk. One eye was entirely gone and the other obstructed by the cicatrix from corneal ulcer. The next day he came to the hospital and by the operation of iridectomy we were able to restore his sight. The week before it was an old woman with cataract. I have operated over a hundred times in twenty-nine months for cataracts and for blindness such as in the boy's case above, and have had uninterrupted success. In other respects also we have been blessed with so much surgical and medical success that patients often request operations that are unnecessary. The attendance in this cold and windy month of March is between thirty and sixty a day. When it is known that the population of the city is only about 35,000, while the surrounding regions are not thickly settled, and that besides ours

there is a Methodist hospital and dispensary, besides the native and Japanese doctors, it will be seen that the attendance is very large.

The 20,000 patients, most all of whom are from the country about, have worked and mingled and mixed with the people. The literature they received at the dispensary and the word they heard there has been scattered among thousands more. It is impossible to estimate the influence of the hospital in this way during the past two and a half years. Our schools haven't as yet been developed, so our only means in the past have been the dispensary and hospital and itinerating by the missionaries. All things have worked together. The secret of our success from a worldly point of view is, we think, the *esprit du corps* among the missionaries and among the natives. The true secret, which is no secret at all, is the presence of the Holy Spirit in power.

July 1898 p. 26
"The Church at Home and Abroad"

Seoul, Korea. Aug 5th. 1898. E

Dear Dr Killinwood;

Your letter of Feb 1st should have been answered long ere this but, as you well know, I am a poor correspondent and then too with my hands full I have been on the sick list so that I had to leave off work for quite a while. I have just commenced work again and as a result of this lay off I find that the work has been piling up.

I will be glad to write the sketch that you desire and would be glad to know about how long you desire it to be. In this connection I would suggest that any sketch of Korean work by our mission will necessarily show up in a very marked way the Nevius system of self support and it seems to me that the Pan-Presbyterian Alliance in Autumn of 1899 & the grand Mission Conference to be held in New YORK in 1900 should be made the times for bringing this system & its results before the whole Missionary Body. In no field has it been tried as in Korea and having been tried here from the first the results are worth considering. One of the great difficulties in the carrying out of any such system is that you have other missionaries working right alongside of you who will not attempt to follow such a plan and as a result it to a certain extent nullifies your efforts in that direction.

2. MISSION PROPERTY:-

I feel that I ought to call your attention to one little matter in connection with the mission property in Cheng Deag, that is the property near the Legations. You will remember that about a year ago the "Old Girl School" property was sold to His Majesty and a strip along the side of that on which Dr Vinton was living so as to give an outlet at the back. Dr Vinton (although the Mission did not

(2)

Dr. E.F.E.

agree with him) considered that this made his place untenable and at no cost to the mission secured a house in another part of the city to which he removed and thus left his house vacant. After his house was vacated, the station assigned it to Miss Wambold (who had been assigned work in the Cheng Deng Church) & Dr Whiting whose main work is in the country occupies it with her. The house is therefore needed by the mission and if the mission were to sell it they would have to buy another house. The house is in a very poor condition and will have to be thoroughly overhauled or else a new house will have to be put up on the property a little back of the present house and the present house pulled down and such material used as is available. But now I hear that His Majesty is desirous of buying the property back of us which is this very property and its sale to His Majesty would practically make both my house and MR/ Miller's untenable as we would have all the drainage from their property. Then too it would hardly be worth the Mission's while to sell all these places and not only leave its missionaries without houses but force them to spend a lot of valuable time in the superintendence of work on new buildings. I do not suppose that the mission or Board would think of making the sale but I thought I would write this to you so that you would know how the matter stands. The property back of us is on higher ground that drains onto our place. You will remember too that at a good deal of expense to the Board as well as to me our house was especially fitted up with heater and water etc so as to make it fit for Mrs Underwood to live in with her tendency to Rheumatism and it would be a great pity

(3)

Dr. F.F.E.

to make all this useless and then too I do not think that it would pay the Board to put Mr. Miller & me at the work of superintendent builders after all the expense that they have been at to prepare us for our work. If such a thing should happen as the Board being desirous of selling I should like to have the refusal for I am right at my work where I am and if I move I will be further from it. I should be glad to be assured that the Board do, not intend to sell.

RE PRINCE:-

The return of the Prince was not at His fathers wish at all but from all that we can here he received a cable from some of the rebels who are in Japan who seem to think that now when the Russians have gone they will have a free hand to rebel again and that the Prince would be a valuable hand for them to hold. He is there now & I have no idea what he will do or what will happen I wish much for the good of this land that he could have been kept in America but this was not to be. From a political point of view everything ~~was~~ is getting worse & worse and I cannot see where it will end. It is a wonder to me that this people will stand so much. There will be a limit to their endurance and what the final result will be no one can foresee and it is simply our duty to spread a knowledge of THE TRUTH as fact and as wide as we can that a larger number shall be ready to stand on the side of the truth when the trial shall come.

I have received the statement of the Prince's accounts and as far as I can see they are all right. I shall send them to MR Brown.

RE MISSION MEETING:-

The annual meeting of the Mission will be held about the middle of Oct.

(4)

Dr. F.F.E.

You will at that time here good reports from all parts of the field & in fact in Korea at this time the only thing that all looks bright is Mission work. It is a matter of great rejoicing to us all to see how well the work comes on and it is my firm belief that the only reason why we do not see like results in the south & east is that we have not put forth the effort there that we have in other places and I have seen that ~~WHERE~~ EVER WE HAVE PUT FORTH THE EFFORT LIKE RESULTS HAVE ALWAYS FOLLOWED. We should not for a moment think that the North & West are the only places where work can be done with much success. The whole of this land is ready for the Gospel and Oh that we were ready to give it to them.

I have received some letters that have bothered me not a little hinting at some unpleasent action in regard to me at the next Meeting. I cannot imagine to what it can refer and the letters simply were statements from friends that I had their sympathy & confidence. I cannot think what it can mean but must wait & see.

RE SPECIAL REQUEST:- As you will remember last year in the Fall of 1897 Dr. Avison & I were ordered to take a trip to Japan Etc for our health. I had been quite sick & it was not known whether I would get well but when the fever had gone it was deemed necessary for me to take a trip ; and the Mission as a mission at its annual meeting took it upon itself to "instruct" Dr. Avison to take his family for a sea trip. These were necessary and on our return it was found necessary to ask for a special appropriation which was done but as yet no word of any action by the Board has reached us although this

due Sept 2/88

(5)

Dr. F.F.E.

years appropriations have all come in and that was on last year.

The trip was a necessity and we will be much straightened if the Board does not grant the amount and this is especially so of Mr Avison with his large family.

Mrs Underwood enjoyed much the privilege of seeing you and the friends at the Board rooms when she was in New York and arrived back here safely and was able to undertake some of her work as soon as she got back. Mr Moffat & Mr Moore are both back And we are expecting Mr Gifford before the annual meeting so that we will be better able to push things and to keep up with the work that we have in hand.

But I must be closing. Please tell me at what date you desire the sketch. With kindest regards from us both

YOURS SINCERELY

Mrs Underwood

Chalam Lee.
Sept 15

31 Pyung Yang Korea
Aug 8 '98

Dear Mr. Ollivood:

This hot and rainy and
as this is our set up time we haven't very much
to report for this month. Dr. Nettle house is
just about finished. We are waiting now for
the hardware and when that is on the house
will be ready to move into. Dr. and Mrs. Nettle
are now in Chefoo giving Mrs. Nettle her much
needed change. Mr. Whittemore has been on his
back for about a month with a run of fern
but he is up and about again now.

Mr. Hunt expects to leave tomorrow or next day
for Japan on highly important business that
is to him. Before Nettle left he moved his things
out of Nettle's house and now Whittemore
has moved in with Nettle and Hunt has
been repapering Whittemore's old quarters getting
them ready for his bride. Dr. Fish has
been spending the summer with us getting used

to the Pyong Yangites. And the Korean language.
About Sept 1st I expect to leave for Chefoo with
my family. It is a matter of teeth - both Mrs.
Lee and I must find a dentist very soon
or lose part of what remaining teeth we have.
I suppose we ought to have gone this summer
and ^{not} waited until until September when our
country work begins. but I felt I ought to
remain until Nell's house was finished as
the work was put in my hands.

The church here in Pyong Yang have subscribed
about three hundred yen \$300.00 towards a
new church building here in the city. The site
has been purchased and most of the grading
done. We wish to put up a building that
will seat from one thousand to fifteen hundred
people. and we want the people to pay just
as much toward it as they possibly can.
but I am sure they are too poor to raise
it all. I am looking forward to the
fall and winter work with a good deal of
dread. There is so much work to be done
and so much more than we can possibly do.

3
and how to do it properly, is a problem the solution of which is beyond me at present. Take my own district for an example: there are about seventy-five places where people meet on the Sabbath for worship, and some fifteen hundred or two thousand people that live in a district some fifty miles square, and all these people look to me to be taught the way of life. Can our man do such a work as that and do it properly? If the Mission does not appoint someone to help me this next year, I fear the work will suffer very greatly. One good strong lick put in now is worth twenty five licks put in ten years from now. At present the people are willing, anxious, begging, yea demanding that they be taught, and if we don't give them what they ask, the door which is flung so wide open now may be shut in our faces if we do not press in. To hear that you have been ill, and we sincerely trust that this letter will find you restored to health again.

Sincerely yours
Graham Lee

MRS. ISABELLA BIRD BISHOP'S
IMPRESSIONS OF OUR KOREA
MISSION.

A subject of special interest and inquiry at Phyong-yang (Pyeng Yang) was mission work as carried on by American missionaries. At Seoul it is far more difficult to get into touch with it, as, being older, it has naturally more of religious conventionality. But I will take this opportunity of saying that longer and more intimate acquaintance only confirmed the high opinion I early formed of the large body of missionaries in Seoul, of their earnestness and devotion to their work, of the energetic, hopeful and patient spirit in which it is carried on, of the harmony prevailing among the different denominations, and the cordial and sympathetic feeling toward the Koreans. The interest of many of the missionaries in Korean history, folk-lore and customs, as evidenced by the pages of the valuable monthly, the *Korean Repository*, is also very admirable, and a traveler in Korea must apply to them for information vainly sought elsewhere.

Christian missions were at first unsuccessful in Phyong-yang (Pyeng Yang). It was a very rich and very immoral city. More than once it turned out some of the missionaries and rejected Christianity with much hostility. Strong antagonism prevailed, the city was thronged with *gesang*, courtesans and sorcerers, and was notorious for its wealth and infamy. The Methodist Mission was broken up for a time, and in six years the Presbyterians only numbered twenty-nine converts. Then came the war, the destruction of Phyong-yang, its desertion by its inhabitants, the ruin of its trade, the reduction of its population from 60,000 or 70,000 to 15,000, and the flight of the few Christians.

Since the war there has been a very great change. There had been twenty-eight baptisms, and some of the most notorious evil livers among the middle classes, men shunned by other men for their exceeding wickedness, were leading pure and righteous lives. There were 140 catechumens under instruction and subject to a long period of probation before receiving baptism, and the temporary church, though enlarged during my absence, was so overcrowded that many of the worshippers were

compelled to remain outside. The offertories were liberal. In the dilapidated extramural premises occupied by the missionaries thirty men were living for twenty-one days, two from each of fifteen villages, all convinced of the truth of Christianity and earnestly receiving instruction in Christian fact and doctrine. They were studying for six hours daily with teachers, and for a far longer time amongst themselves, and had meetings for prayer, singing and informal talk each evening. I attended three of these, and, as Mr. Moffett interpreted for me, I was placed in touch with much of what was unusual and interesting, and learned more of missions in their earlier stages than anywhere else.

Besides the thirty men from the villages, the Christians and catechumens from the city crowded the room and doorways. Two missionaries sat on the floor at one end of the room with a kerosene lamp mounted securely on two wooden pillars in front of them—then there were a few candles on the floor, centres of closely packed groups. Hymns were howled in many keys to familiar tunes, several Koreans prayed, bowing their foreheads to the earth in reverence, after which some gave accounts of how the gospel reached their villages, chiefly through visits from the few Phyong-yang Christians, who were "scattered abroad," and then two men, who seemed very eloquent, as well as fluent, and riveted the attention of all, gave narratives of two other men who they believed were possessed with devils, and said the devils had been driven out a few months previously by united prayer, and that the "foul spirits" were adjured in the name of Jesus to come out, and that the men trembled and turned cold as the devils left them, never to return, and that both became Christians, along with many who saw them.

A good many men came from distant villages one afternoon to ask for Christian teaching, and in the evening one after another got up and told how a refugee from Phyong-yang had come to his village and had told them that they were both wicked and foolish to worship demons, and that they were wrong-doers, and that there is a Lord of heaven who judges wrong-doing, but that he is as loving as any father, and that they did not know what to think, but that in some places twenty and more were

KOREA

1898 - Py. under care of station - "near 100 pieces holding 1/4 series - Need larger check center in Py. - (1899
WWWmms 13:102 ft. (Aug. 1898) - J. Hunter Wells.

My dear Aunt Lute ^{aid Lucia}, ^{Sept 98.}

If every thought of you were a letter, & if all the intended letters had been sent, your "Received" pigeon holes would have been filled long ago with epistles from a certain corner of the earth I belong to. But unfortunately, as Cousin Maria a Page said in her letter the other day, the rails have not yet learned to carry thoughts without the medium of paper and ink, and the transfer does take much time.

Sometimes the funny things in our life always make me think of you, Aunt Lute, and I wish you could have them just as they occur. There are not the only times I think of you, however; for life is pretty so-ber out here, - we have to make the most of little things to have a hearty laugh.

Our Mother has written me
the news about the ...

a certain place which is pretty close
to both laughter and tears; and if
their actions are apt to fall upon
us on the tear side, it is by
all means best to stay out of the
kitchen and eat our meals asking
no questions. The good souls
generally mean well and try their
utmost, but they have never seen
stoves or tablecloths before; - and
how should they know by intui-
tion all about our foreign con-
coctions. As for cleanliness, -
well, after patient teaching the
next generation may develop some
capacity for understanding what
it means.

After all, why do Americans
spend so much time cleaning
chickens for cooking? How do we
remove the feathers and pluck
the fowl in, head, claws, and
crop just as he is. This is one of

(3)

their feet & hands. Our accounts
however do try hard to anticipate
all our strange wishes for having
things clean, and so the other
one day when I was making
salad for a special occasion,
removed the 'shells from the hard
boiled eggs and carefully washed
each shining white surface to get
it clean. A good many of their
cleanly(?) ways we report on
though when we are near or are
heard approaching. When I
scalded some fruit in a large
kettle a few days ago, some hap-
pened to fall on the bottom
and going out in search of that
same kettle half an hour later
I found it at the bottom of the
well water barrel, soaking!

Dr Field came very near being

struck on the rear side one day[®] when she entered the kitchen and found the wet floor cloth carefully spread over her newly baked bread. Part of the time I was boarding at the Girls' School in Kent, I had only a boy to bring wood and water to my bedroom up on the hill. When the blossom^d out one day in a suit of clean clothes I determined to teach him to do roomwork, and spent several mornings on the mysteries of bedmaking. Saturday morning I laid out the clean bedding telling him to put the clean sheet on top, how to place the hem, etc. But I didn't tell him to take off the under sheet, so that night found me trying to get

between the three. Why he took off the soiled pillow cases I have never discovered.

Mr and Mrs Baird in P'yung Yang received the other day their Fall and winter supply of groceries and Mrs Baird had a new Korean to open a half barrel of sugar in the store room. She found him a little later working away to pry off the hoops; in a few moments more the barrel would have been effectually opened.

The Koreans are a simple, kind hearted, lovable people; there is something fascinating about their very childishness. I simply cannot tell how I love these dear Christian women. It is an honor to be their friend and hold the place in their

6
hearts which they give to one.

Three Sabbaths ago was communion service in Pyeng Yang. The men and women worship in separate buildings for lack of room, but this time, that the service might be one of closer fellowship, it was announced that only the communicants should assemble in the men's church which holds perhaps 450. Even with the church members it was over crowded, and outsiders crowded all the openings that stand for doors and windows. Forty persons - 17 men and 23 women were received into the church by baptism; this being the number the missionaries had found time to examine carefully. There are 50 or more

4.

(2)

under instruction and waiting to be examined for membership. The service was very solemn and impressive. Oh, what an object lesson in the power of the Gospel it is to see these people in their old lives, degraded care-worn and hopeless, and then see them sitting at the table of the Lord, transformed in heart and in face, and worshipping in the simplicity of true faith. As I sat there that Sabbath it seemed the happiest spot on earth and this the most blessed work that could be.

This letter should be headed "Jellow Sea"; I am writing it on the return trip from Pyeng Yang to Seoul. The location and surroundings of Pyeng Yang

are beautiful, but it is somewhat inaccessible. Overland from Seoul it is about eight days of hard travel; by the rivers and the sea it is anywhere from four to ten, according to native price, tides and the weather, though the run between the ports of the two places might be easily made in twenty hours. You know the Far East is prejudicial against haste.

On this present journey, I left Pyeng Yang early Friday morning, with my baggage loaded on the backs of two coolies, and walked across the city to the great gate which opens on the Tai Tong river.

There taking a sam-pan (Korean flat-bottomed boat) with a couple of horses, we dropped down the beautiful river, with

The tide in our favor, making about 60 "li" in $4\frac{1}{2}$ hrs. There we found the little steamer Hai Ping at anchor. The current was still running almost like a mill race past her sides, so my Koreans went ashore to eat their rice and I waited a couple of hours before attempting to approach and board her. The little craft is owned half by Japanese and half by Koreans and so enjoys the distinction shared by very few vessels in the world, of flying the Korean flag from one of her masts. On board I engaged a miniature stateroom almost entirely filled with four small berths, (how I should like to make one out of two of them,) and upon informing the ship master I wished to

room alone, he graciously said¹⁰
"Yes, unless some Japanese or
Korean women should come on
board." The best way to meet
that difficulty was to be the
first one in with the door
locked, - for there were plenty of
beds in other rooms. So here
I was in my room, if safe
with a bullet hole for a window,
carefully slanted upward to-
ward the sky so the rain can
pour into the berth just below
it. We waited 15 hrs. before
starting, then 10 hrs at the cargo
port to load 100 bags of rice.
After this there was apparently
nothing but smooth sailing bet-
ween us and Chemulpo, but
no, that would have been un-
usual and very unKorean, so
when it began to rain a little
we quietly slipped in behind
an island and anchored for

another 10 hrs. They have a great way
of doing that, - to rest the engine
if there is no other excuse.

Seoul, Sept. 23rd.

In Chemulpo I found the little
boat up the Han river would leave
at 3 A.M. so went on board about
10 the night before. It was some two
miles - I had but just spread my
blankets in a corner of the tiny
cabin when it began to fill with
Chinese, Japanese and Koreans, who
talked and smoked all night. As
many as possible, arranged themselves
in parallel lines down the length of
the room. Rousing from one of my
150 naps that night I found my
self stretching out and planting my
feet on a Japanese crown. Possibly
I shocked the entire line! I did
not ask.

It is good to be
here again, and I find life quite
exciting after three months in the
backwoods of the north. I am
living with Miss Shields, of Peking,
the trained nurse who was sent

out by the N.Y. Board. She is lovely.
This P.M. we have had a meeting
for women and girls. Mrs Gifford
came to talk to them and we taught
them a song and some more to take
home with them. All seemed inter-
ested.

Lucia, how are you? What
is going on again by the time this
reaches you? What is it, special
or hard work?

My poor little Nelie! I cannot
at all realize that she has gone
Home. The last bright letter she
wrote me, dated only June 10th,
told me so many of the things
about her friends I wanted to know
and spoke of Lucia is Santa Fe.
I wonder if I shall fully realize
it till I go back.

Now with much love to all the
relatives and friends and warm-
est love for you both,

Yours lovingly
M. Albert Lich.

1898

My dear Mother
I received your letter
of yesterday with
pleasure

C. H. H.